



Boston University  
College of Liberal Arts  
Library

THE GIFT OF ..... The Author .....

June 1930

A.M.1930  
e  
c.1

44491

BOSTON UNIVERSITY

GRADUATE SCHOOL

THESIS

THE APOSTLE PAUL'S SOCIAL PHILOSOPHY WITH ITS  
POLITICAL IMPLICATIONS

Submitted by

Lucy Mandana Eldredge  
(A.B. Elon College, 1921)

In partial fulfillment of requirements for  
the degree of Master of Arts

1930

BOSTON UNIVERSITY  
COLLEGE OF LIBERAL ARTS  
LIBRARY

44491

Introduction: Paul, the Religious Genius - - - - -	1
I. The Apostle Paul; The Man and His World: - - - - -	7
A. The Man, a First Century Apostle: - - - - -	7
1. The man of contrasts: - - - - -	7
2. The man of purpose: - - - - -	8
3. The man of varied gifts: - - - - -	10
B. Paul's World: - - - - -	11
1. A Hebrew of the Hebrews: - - - - -	11
a. The Home life of Paul: - - - - -	12
b. The Jewish schoolroom: - - - - -	14
c. Jewish influences discernible in the teachings of Paul: - - - - -	16
(1) Paul, the Pharisee: - - - - -	18
(a) Comparison of the Pharisees with other religious parties of the Jews: - - - - -	18
(b) The origin and purpose of the Pharisees: - - - - -	19
(c) The belief and teachings of the Pharisees: - - - - -	20
(d) Evidences of the influence of Pharisaism in the teach- ings of Paul: - - - - -	23
(2) Paul's expectation of the new age: - - - - -	25
(a) The rise of Apocalyptic literature and the nature of its thought: - - - - -	26
(b) Paul's expectation of the Parousia: - - - - -	29
2. The Greek World of Paul: - - - - -	32
a. Life in ancient Tarsus: - - - - -	32
(1) A City of Strategic Situation: -	33
(2) A free city: - - - - -	34
(3) A city of culture: - - - - -	34
(4) A cosmopolitan city: - - - - -	35
(5) Religious life in Tarsus: - - -	36
b. Greek philosophical systems in the first century: - - - - -	40
(1) The Epicurean: - - - - -	40
(2) The Cynic: - - - - -	41
(3) The Stoic: - - - - -	43
(a) The Stoic's Idea of God: - -	43
(b) The Stoic's Idea of Man: - -	45
(c) Other Stoic teachings: - - -	46
(d) Influences on Paul: - - - -	48



	Pages
c. Summary of Greek Contributions to Paul's life: - - - - -	49
3. The Roman World of Paul: - - - - -	50
a. The advent of Roman peace: - - - - -	50
b. The Roman colonial policy: - - - - -	53
c. Rome within: - - - - -	54
(1) Social conditions in Rome: - - - - -	54
(2) Economic conditions in Rome: - - - - -	55
(3) Rome at play: - - - - -	56
(4) Ethical standards: - - - - -	57
(5) Religion in Rome: - - - - -	58
d. Gifts of the Roman world to Paul: - - - - -	60
4. Paul and the early Christians: - - - - -	61
5. Summary: - - - - -	64
 II. Social Teachings in the Writings of Paul: - -	66
A. Paul's standard for Christian Citizen: - -	67
1. Qualities of Christian citizenship: - -	68
2. The status of woman: - - - - -	72
B. The family Circle: - - - - -	75
1. Marriage: - - - - -	76
2. Social Purity: - - - - -	79
3. Divorce: - - - - -	80
4. Husband and Wife: - - - - -	81
5. Parents and children: - - - - -	82
6. Master and slave: - - - - -	83
C. Living together as neighbors: - - - - -	88
1. Neighborliness: - - - - -	91
2. Economic problems in the community underlying social life: - - - - -	93
3. Community standards for social life: - -	95
D. Social implications in Paul's teachings regarding the state: - - - - -	97
1. The nature of the state: - - - - -	100
2. Teaching regarding courts: - - - - -	102
3. Freedom and citizenship: - - - - -	102
E. A Christian World Order the Supreme Goal: -	104
 III. The Apostle Paul's Social Philosophy: - - - -	108
A. Limitations evident in Paul's views: - - -	110
B. Paul's Idea of Man: - - - - -	112
C. A Christ-Centered View of Life: - - - - -	114
D. The Real Paul: - - - - -	116
Bibliography: - - - - -	121



Paul was a religious genius. The work which gave to my field ministry in the universities a really inspiring influence has been true in the life of Paul. Examples of valour have been unable to be more inspiring than the life and character and the work of this teacher. He seems almost incomparable truly and true to the spirit of the teacher of this world as I wished to be did to the spirit of a new religious family.

## INTRODUCTION

### PAUL: A RELIGIOUS GENIUS

Paul's influence upon the church of Christ and upon the world has been more significant, far-reaching and spent upon time than anything else. Christians and people of all time have adopted his language, his teachings and his life. Paul has permeated the structure of every church system. His influence in the structure of the primitive church of the first century has been also pervaded by Christians of later periods. His name is familiar speaking now and today in every place of human life. Too often, however, it has been used to mark the fact that this name of Apostle and teacher and religious teacher, was also the name of the author of that book of Paul's epistles, the "First Epistle." Few have ever heard even the name



Paul was a religious genius. The work of a genius in any field results in the achievement of the seemingly impossible. This was true in the life of Paul. Hundreds of volumes have been written in an endeavor to portray his life and character and to interpret his message. It seems almost incredible that one man in the space of the lifetime of Paul could contribute as he did to the spread of a new religious faith. Through his ministry, Christianity grew from a sect to a world movement.

Paul's influence upon the church of subsequent centuries has been most significant. Churchmen have spent much time in debating his theology. His teachings and doctrines have furnished the substance for many church creeds. His instructions to the churches of his missionary fields of the first century have been taken seriously by Christians of later periods. Evidences of Pauline teaching are seen today in many phases of church life. Too often, however, it has been easy to overlook the fact that this writer of involved exhortations and religious tenets, was also the author of the thirteenth chapter of First Corinthians, the "Love Chapter." Men have overlooked Paul's personal



longings and his social passion in their study of his theology. The dogmas have been stressed and the positive social teaching missed. It is true that the epistles of Paul are different in tone and atmosphere from the Gospels. But here and there are found expressions which are very similar to the words of the Master. They have a beauty and a social note which is unsurpassed in religious literature.

The purpose of this study is to discover in the social teachings of Paul his social philosophy of life and to attempt to discern the real significance of Paul's social instruction for his day and for ours.

It must be recognized that Paul lived during the first years of the Christian church. Groups of people of all classes were drawn together by his oratory and held by his organizing genius. He taught them during his repeated visits and kept in touch with them constantly by letter. Paul's concern for the religious welfare of his converts has been expressed too frequently to be a novelty. His zeal for the church was beyond dispute. The phase of his teaching which has received less attention has been his counsel for righteous, approved living in the normal social groups in which his followers moved from day to day. When religious questions troubled their minds, he gave them both

ein in yhure vindt al noienaq Isicos ein has signifikant  
entwickelt ist has besondere need ovad entgegen ist . yhulicest  
anilatige ist jaft eirat al SI . hosen in signifikant Isicos  
ist vorl. erstaunlich has enot al dauerlich ein luek in  
dauer anstaercke hauet oie etesth has ist duf . signifikant  
euan yest . yhulicest ist to ablow ist oie minima yhur oie  
-er al Dauerhaftigkeit al dauer oden Isicos a has yhulicest a  
-stabilitat signifikant  
al novocain oie al yhure sind to escocing ist  
to yhulicest signifikant Isicos al luek in signifikant Isicos ist  
entwickelt ist ist artocain oie tycocaine oie has still  
etno zol has yah ein vorl. dauerhaftigkeit Isicos a luek in  
ganzheit bevil. luek jaft bezingocer od jaum al  
to escocing . dauerhaftigkeit ist to escocing jaum ist  
yihulicest al yhulicest dauerhaftigkeit oie novocain luek in yhulicest  
yihulicest dauerhaftigkeit al yhulicest has attiv bezingocer al yhulicest  
signifikant ist vorl. novocain a luek . yihulicest yhulicest  
-dauerhaftigkeit oie bezingocer need und escocing al yhulicest  
escocing novocain und vorl. novocain al yhulicest yihulicest a ed oie yhulicest  
bezingocer und dauerhaftigkeit al yhulicest ist to escocing ist . signifikant  
signifikant vorl. novocain und need und novocain und  
dauerhaftigkeit al yhulicest novocain ist al ganzheit bezingocer  
signifikant novocain . yah oie yah vorl. novocain escocing ist  
dauerhaftigkeit novocain ed . abain yihulicest bezingocer signifikant

explanation and counsel for practical every-day affairs. No letter ended without some such message. Throughout the records of the life and work of Paul, there are glimpses of a social idealism which he desired to have permeate every relationship of life. Paul cannot be understood completely or justly if his religious fervor and his doctrinal teaching are divorced from his social message.

"St. Paul," the oratorio by Felix Mendelssohn-Bartholdy, presents convincingly, with the appeal of music, the momentous day which gave Paul, the Apostle, to the Christian church. Prior to that day was his childhood in a Jewish family of the strictest sect, living in an ancient Graeco-Roman city. Prior to that day was his youth spent in Hebrew circles. His education had culminated in the desire to destroy every enemy of the faith of his fathers. Then a gripping experience came. Paul moved into another world of activity. His life purpose changed. He saw a world which was dissatisfied. He found a ministry to which he gave all he had with enthusiasm. He touched life at many points in that ministry. In every contact there was evident a desire to lift men up, to draw them nearer to God, through Jesus Christ. There was also evident a desire to help men to live harmoniously with each other. This study

anistic yah-yeve leislooty not lessuno has noisnake  
dusgumondt . ussasem dous emos duodtw behne testel on  
ete erenj ,luei to stow has still aid to abrocer aid  
over of beriseb an doind matieshi lsicoe a lo sequilla  
ed dohne luei still to qidamolader yahve emasq  
nowst amyliter aid ti ulten to yahveleas bocoterean  
lsicoe aid norl bocovib era yahdcast luhitech aid has  
, yahve  
-adisalebrik xilei vd cimolato aid " ,luei ,32 "

to laeqqa aid ditiw qfahonivno aduserr , qfahoniv  
eltecah aid ,luei evay dohne yah evahemow aid ,cimol  
aid has yah jadz of yah , dohde qasitrido aid of  
-vli , dohne faholite aid to yahne hahel a ni bocabilis  
yah jadz of yah , qdoh qahoy-casem qaholus na ni yah  
moltseube slih selecile yahel na yahne iduoy aid has  
to yahne yahve yahneb of eriseb aid ni bocabilis has  
esahlebke gahqitp a herit , qfahoniv aid to hahel aid  
-vli , qfahoniv to hahne yahneb aid hahne luei , yah  
-ahneb aid dohne hahne a wsa eh , hahneb esahqitp aid  
ni lla evah aid dohne of yahneb a hahel eh , hahel  
ni yahneb yahneb to still bocahet aid , qaholus ditiw has  
eriseb a qaholus has eredit yahneb yahve al , yahneb esah  
qaholus , beh of yahneb medt wabt of , qaholus still aid  
qaholus of eriseb a qaholus has eredit , qaholus esah  
yahneb aid , yahneb dohne ditiw yahneb esahqitp aid has

will seek to discover ways in which Paul constantly expressed that desire in his teaching and to phrase the social philosophy which gripped his soul as he carried out his great mission.



A great man once declared that every justification is but the lengthened shadow of a man. The work and achievements of Paul can be appreciated and appreciated only as we know his man.

THE MAN & HIS WORK  
GUSTAV

WHO, has enough such a con-

ventioned shadow on the

pages of history and judges him in the light of his own time. Critics have found it more difficult to portray him than they have, the Master, but Paul's characteristics stand out in every page of the record of his life.

## CHAPTER ONE

THROUGH, every letter of his, from across North America

### THE APOSTLE PAUL: THE MAN AND HIS WORLD

Mr. Gustavus Adolphus Smith was born in 1866 at Peterborough,<sup>1</sup> He was a member of the Reformed Church of Peterborough, and a Royal citizen of Ontario. His Jewish name grandfather was offered by a Roman soldier when he was a theological scholar, well-spoken and able to give expression to Christian thought, and in his lifetime he was a teacher, supporting himself by the work of his hands. Scores of letters were looked upon him as the greatest she furnished inspiration for their owners, while thousands of schoolchildren have been educated to go far into all parts of the world, with his leadership in the cities of the greatest world as their guide.

1. Robinson, Langdon, 1928, at 144, pp. 36-42.



A great seer once declared that every institution is but the lengthened shadow of a man. The work and achievements of Paul can be appreciated and appraised

THE MAN A FIRST CENTURY  
APOSTLE

only as we know the man  
who has cast such a mo-  
mentous shadow on the

pages of history and judge him in the light of his own time. Artists have found it more difficult to portray him than they have the Master, but Paul's characteristics flash out on every page of the record of his life.

Through every letter and deed, there shines forth the life of the man who was concerned about mankind.

Dr. Robinson presents Paul as a "man of contrasts."<sup>1</sup> He was a hebrew of the Hebrews of the line of Benjamin, and a Roman citizen of Tarsus. His Jewish narrow exclusiveness was offset by a Roman world view. He was a theological scholar, well-trained and able to give expression to Christian thought, and at the same time he was a tent-maker, supporting himself by the toil of his hands. Monks of later ages looked upon him as the ascetic who furnished inspiration for their orders, while thousands of missionaries have been impelled to go far into all parts of the world, with his leadership in the cities of the ancient world as their

-----

1. Robinson, Benjamin, Life of Paul, pp.38-42.



incentive. Physically weak, he endured untold hardships. In his youth he was one of the most violent enemies of Christianity. He became her whole-souled advocate. The preacher of faith and hope and love was on occasion an ardent fighter for the cause of Christ. Paul, who came to his people "in fear and in much trembling,"<sup>1</sup> was also the exultant one who did not fear to exalt himself: "I am not a whit behind the very chiefest apostles."<sup>2</sup> He was a teacher of abstract doctrines and the preacher who gave many practical exhortations for every day life. Professor Kent describes him well, when he says:

Like the greatest of the Hebrew prophets, his head was in the clouds and he caught a clear glimpse of the face of the eternal, but his feet stood squarely on the earth and he ever sympathetically walked the path of life in closest touch with his toiling, suffering fellowmen.<sup>3</sup>

Paul's mystical nature led him into close communion with God and inspired a supreme desire to present Christ at any cost. His deep spiritual nature was combined with a humanity which is fascinating and explains to us today the charm of his life.

Paul was a man with a single purpose. He dedicated every power he possessed to the achievement of his goal. His opposition to the  
 THE MAN OF PURPOSE Christian faith in his youth

1. I Corinthians 2:3

2. II Corinthians 11:5

3. Kent, C.F. Social Teachings of the Prophets and Jesus, p.290



was intense and whole-hearted. When his religious view changed, Jesus Christ held the center of his interest and desire. The Apostle gave without reservation to the promulgation of the Christian faith.

Every act of Paul's Christian life was rooted in a passion to render honor to the Lord Jesus Christ and to inspire men to believe in Him and to live lives which expressed that belief in action. In carrying out this life purpose, Paul was essentially a religious teacher. His theme was salvation. Dr. Henry Beach Carré points out that the essence of Paul's doctrine of salvation was that hereafter man was to bear the image of the heavenly and so it was logical that he should bear the heavenly image here on earth.<sup>1</sup> Here was the reason for many of Paul's exhortations to Christian conduct. Salvation signified that ultimately the believer would be transformed into the nature and likeness of God. Hence, individual goodness and social relationships dominated by love and expressed in terms of brotherhood, were essential prerequisites for this desired change. Paul's religious and social teachings centered in one purpose. Christianity embraced all of life. There was no secular realm to which its precepts did not apply.

It was also true that Paul was most jealous

---

1. Carré, Henry Beach, "The Ethical Significance of Paul's Doctrine of the Spirit," Biblical World, October, 1916.



for the reputation of the new faith. He did not wish Christianity to suffer in the estimation of non-believers because of the acts of those who were his converts. Coupled with this fear, however, was a clear recognition of the fact that his converts lived in social groups. The Christian religion presented to them more than a doctrine to be accepted intellectually. It presented a life to be lived. Paul knew no life program less than this. Christianity dominated his own life, and he expected it to be a similar compelling power in the lives of all men.

Paul had rich gifts of personality and training to dedicate to the realization of his life purpose.

THE MAN OF VARIED GIFTS His natural endowment and varied ability are indicated in the following description:

A heart of fire, the glow of passion and imagination which fused his mystical intuitions and logical apprehension in one, his fine sensibility, his resolute will, his manly severity and courage, his woman-like tenderness, his vivacity, and alertness, his rich humanity, his adroitness and ready tact, his genius for organization and inborn power of command, and his vigorous and creative power of expression with which his original and compelling thoughts clothed themselves - all these qualities went into the making of Paul of Tarsus.<sup>1</sup>

Paul's thorough training, supplementing his

1. Booth, Henry Kendall, *The Background of the Bible*, p.152.



native ability, made him the outstanding Christian leader of the years just following the earthly life of Christ. As at other strategic times in the history of the church and state, a man, well-equipped for the task, was ready.

The best of the ancient world came to Paul in his youth. Professor Glover has summed up Paul's world and its significance in his PAUL'S WORLD life mission when he said:

Paul belongs to the Graeco-Roman world, but his background is Semitic, his religion Hebrew. He thus stands at the center of things equipped for the task he was to undertake, the interpretation of Christ to the heart of the world.<sup>1</sup>

This is the world which must be viewed as a prelude to any interpretation of the social teachings of the Apostle.

After the Babylonian captivity, only a remnant of the Jewish people came back to the Holy Land. The majority scattered over the world at large, so that

A HEBREW OF THE HEBREWS by the time of Paul, every city in the Roman Empire had a large Jewish element set off in a distinct Jewish quarter. No Jews living in Palestine were more loyal to Judaism than many of those residing in foreign countries. They had their rabbis and synagogues. The faithful Jew turned his face toward Jerusalem when he prayed and his hope centered in the Holy City. Home

-----

1. Glover, T.R., Paul Of Tarsus, p.16.



customs were maintained and children were instructed faithfully in the religion of their fathers.

Paul was born in a Jewish home in Cilicia. Since his family was descended from the tribe of Benjamin, it is altogether likely that he was named in

THE HOME LIFE OF PAUL honor of the great ancestor  
of the tribe, King Saul of

Israel. The Roman form of the name was Paul, the name by which he was known in later life. No definite information has been given about Paul's mother. It may be inferred that, like other Jewish women, she occupied an honored position and carefully taught her children the Jewish lore. A little more has been told concerning the father. He was a Pharisee and a Roman citizen. The first fact signified that he belonged to the strictest of the Jewish sects, intimating that his son's boyhood was surrounded by earnest stress on the Mosaic law and the observance of all Jewish traditions and customs. Roman citizenship indicated that the position of the family was in some measure at least a favored one. Citizenship was still the exception and not the rule and was regarded as a high honor. How Paul's father became a Roman citizen is uncertain. The right was granted to descendants of the founders of the city of Rome, to men who had rendered distinguished service to



the empire, occasionally in return for the payment of a fee, or as the result of manumission of some slave ancestor. It is certain, however, that Paul inherited Roman citizenship, a fact of which he was always proud. The social position of the family has been a matter of debate. They were undoubtedly associated with other Jews in a colony. The fact of Roman citizenship indicated a position of some social standing. The evidence that Paul learned a trade is not conclusive proof, as some have claimed, that he came from the lower strata of society. It was customary for a Jewish boy to learn a trade and very natural for Paul to choose the one so popular in Tarsus. The fact that he worked for his living throughout the years of his apostleship was not absolute proof regarding the economic condition of his family. He may have forfeited their favor and financial aid as a consequence of accepting the Christian faith, or may have preferred economic independence to conform with the principles he taught. The information available seems to lead to the conclusion that Paul came from a strict Jewish family of the Dispersion, one respected in the community, and a family of no mean social condition. His early training was received in a home which was thoroughly Hebrew in spirit and customs.

After his early training in the home, Paul



passed on into the Jewish schoolroom. Josephus and other early Jewish writers have given unmistakeable proof of the existence from a very early date of a system of schools for the instruction of the young in the law and religion of the Hebrews.<sup>1</sup>

#### THE JEWISH SCHOOLROOM

These schools were everywhere an essential feature of the Jewish community at the beginning of the Christian era. Paul probably entered such a school at five or six years of age, and for five years the Scriptures were his course of study. He memorized the Old Testament. His familiarity with the Greek tongue and his frequent references to the Septuagint in his later work make it seem likely that the Greek version of the Old Testament was his textbook in childhood. The method of teaching in the synagogue was mainly catechetical and the work attempted in these schools was so thorough that Josephus claimed: "If any one of us should be questioned concerning the laws, he would more easily repeat all than his own name."

The Jewish impression on the life of Paul was deepened by the years spent at the feet of Gamaliel in the great school of Hillel in Jerusalem. The school was held in the temple, with classes in the open courts in fair weather. The teacher sat on a raised seat, with the pupils on the ground or pavement at his feet. The at-

---

1. Cf. Swift, Education in Ancient Israel before 70 A.D.



mosphere of the holy temple, the center of every true Jew's affection and pride, and the influence of the great teacher made an indelible impression on the young Jews. As he looked about him, he saw the building which was the symbol of his faith, the temple of which he had heard from babyhood. As he looked up at his teacher, he saw a man known for his devotion to the Scriptures and also for his appreciation of other learning, a man of lofty character and enlightened mind, a man who was a member of the Sanhedrin and an educational leader in every way in the Jewish nation. Gamaliel, his teacher, was the "Great Rabbi" who deepened Paul's religious passion, as he broadened his religious knowledge.

In this higher school, Paul studied the mass of tradition which had grown up about the law and developed a true Pharisaic devotion to it. Rapid fire questions and discussion served to sharpen his wits and enlarge his views. From this training, Paul came forth, a youth of upright character, according to the high ethical standard of his Jewish faith. No hint of blemish on his character was intimated. He was an idealist with a desire to teach others. He was devoted to the faith of his fathers. His very intensity contributed to his narrowness, to his lack of sympathy with others and to his intolerance of all religious views other than his own.



In later life he described himself at this period, as follows:

I advanced in the Jews' religion beyond many of mine own age among my countrymen, being more exceedingly zealous for the traditions of my fathers.<sup>1</sup>

He was by nature a Jew, by training a "Hebrew of the Hebrews," in spirit, an Israelite.

Paul's early Jewish environment and training were strong factors in the success of his missionary career. Everywhere he went he found Jews or converts

JEWISH INFLUENCES  
DISCERNIBLE  
IN PAUL'S TEACHINGS

to the Jewish faith. Often he found these converts most responsive. They were fami-

liar with the Scriptures which he preached and were not held back by the pull of family ties or a fondness for customs and ceremonies with a strict insistence upon living up to the letter of the law and the tradition. Paul suffered persecution at the hands of his fellow countrymen, but he was also helped by the world situation which they helped to create for his work. He was also indebted to his early Jewish nurture for certain definite and determinant trends of thought, which must be studied closely in order to appreciate their effect on his teaching.

Judaism gave Paul a faith which endured, a

---

1. Galatians 1:14.



monotheism and a high ethical idealism which furnished the foundation for his Christian belief and his social concepts. Judaism gave this faith through the Old Testament Scriptures, the authority of which Paul accepted, although he reserved the right to interpret their meaning and demands according to his Christian revelation. Paul always acknowledged his Jewish ancestry and claimed kinship with his people, in spite of the fact that his Christian views brought him to a break with Jewish interpretations.

Two powerful moulding influences in Paul's thought may be traced to his Jewish background. Both shed a light on his teachings which is invaluable and an understanding of them is essential as a basis for his ideas. The first is the Pharisaic teaching of his childhood and youth and the second is the Messianic hope colored by apocalyptic thought which dominated the Jewish mind of his period. The nature of this teaching must be viewed in order to detect its influence on Paul and its results in his teachings.

I am a Pharisee, a son of the Pharisees.<sup>1</sup>  
After the straitest sect of our religion,  
I lived a Pharisee.<sup>2</sup>  
As touching the Law, a Pharisee.<sup>3</sup>

---

1. Acts 23:6
2. Acts 26:5
3. Phil. 3:5



These quotations from the words of Paul express his own characterization of himself. He was ever willing to acknowledge his allegiance to the party to which his father belonged. There are traces in his teaching throughout his life, which reveal the influence of this Pharisaic training.

Paul lived in a time when the Jews were divided into a number of parties. An ascetic order, known as

COMPARISON OF THE PHARISEES  
WITH OTHER RELIGIOUS PARTIES  
OF THE JEWS

the Essenes, lived in monastic communities near the Dead Sea and

in villages throughout the country. Contemplative devotion and religious purity marked their lives, which continued in a calm and quiet way with little disturbance to the nation at large.

At the other extreme were the Zealots, fanatical firebrands, moved by the spirit of revolution. Their ardent patriotism took the form of hatred for other nations, especially Rome.

A third group, the Herodians, saw the hope of the nation in the power of the Herods. They resembled the Sadducees in general attitude and belief.

The two leading parties were the Sadducees, (Zadokites) and the Pharisees (Separatists). The former



included those Jews who traced their lineage to the sons of Zadok - the chief ministers of the temple in the time of Solomon. Their social position was that of the priestly line and their main interest was political. They were motivated by the desire to maintain harmonious relations with any power which would make secure their office and their prestige. The Sadducees acknowledged the authority of the written law alone, ignored the Messianic hope and the doctrine of the resurrection and denied both the existence of angels and spirits and the over-ruling providential hand of God in the acts of man.

The religious enthusiasts and Jewish loyalists were the Pharisees, the sect to which Paul belonged. They came into prominence in the second century

THE ORIGIN AND PURPOSE  
OF  
THE PHARISEES

before Christ as a lay movement. They were descendants of the Chasidim, the orig-

inal patriots among the Jews in their struggles against foreign foes. The first work of the party was to continue the teaching of the Scriptures to the people when the supply of priestly teachers diminished. They were the educators of the nation, and outside the temple, their power was supreme. Their influence increased gradually until, after the destruction of the temple,



they had no competition in the field of education.

The name "Pharisee" signified "Separatist" and the group which accepted the name rallied around the law of the Hebrew religion as the only center or bond of unity remaining for them after the Jewish nation lost its political identity. They stood uncompromisingly and unquestioningly for Judaism. As a lay, orthodox party, their appeal was to the people in contrast with that of the Sadducees, the ecclesiastical sect whom the people distrusted. Among the Pharisees were many high-minded and righteous men like Gamaliel and Nicodemus, as well as others who merited the stinging rebukes of Jesus.<sup>1</sup>

The Pharisees were ardent advocates of their principles. They believed and taught them on every

THE BELIEF AND TEACHINGS  
OF THE PHARISEES

occasion. For them, the center of Judaism was God and His will. They trust-

ed Jehovah implicitly. His decrees for them were unalterably fixed. Their position was briefly stated by Josephus:

All things are governed by fate, yet they do not take from men the freedom of acts, if they see fit; for their idea is that it has pleased God to mix up the ideas of fate and man's will so that man can act viciously or virtuously.<sup>2</sup>

1. Matthew 5:21, 23:1-26.

2. Josephus, Antiquities, book xiii, ch.5:9.



God's will was expressed in the laws of the Old Testament Scriptures, the authority of which was beyond question. Man's duty was to obey. "Thou shalt not" was the keynote of Pharisaic teaching, and to be sure that all prohibitions were recognized, they developed many interpretations of the Mosaic law which became equally binding upon the people with the law itself. The Pharisee justified these compulsory interpretations upon the ground that the most important duty of man was to keep the law, and perfect understanding of its requirements was essential. These requirements were multiplied until it became a physical impossibility for many Jews to comply with them. Such unfortunate ones were put outside the circle of the elect by the Pharisaic teacher who was an expert in interpreting the law for his fellow Jew and in avoiding its exactions upon himself.

The resurrection of the dead was an article of their faith.<sup>1</sup> The Pharisees taught immortality, the existence of angels and the coming of the Messiah, with the reward of the faithful and the condemnation of those who had not kept the law.

In its origin, the emphasis of the Pharisaic party was spiritual and it was a sincere attempt to secure Judaistic purity in race and religion. They exerted a

---

1. Acts 23:8.



strong influence on the people. They built the synagogue services. Religious instruction in the home was one of their tenets. They supervised education. They trained the future leadership of Judaism in two great schools in Jerusalem. The School of Shammai, the ascendant school of this period, was more aggressive, extreme, exclusive, and tended to develop the characteristics which threw Pharisaism into disrepute. Paul studied in the School of Hillel, which represented the more moderate elements of Pharisaic teaching. The milder, peace-loving group in charge of this School triumphed after the fall of Jerusalem in 70 A.D., and the oral law was revised according to Hillelite views. The influence of the Pharisees may also be traced to the facts that they were champions of the common people, that they stood for the rights of women, and that they were well-known for their leniency in punishing offenders.

The tragic weakness of the Pharisees lay in their over-emphasis on their principles, worthy in themselves, but which, carried to excess, defeated their end. They separated themselves from others to maintain their purity of religion. Separation always tends to engender the feelings of superiority and self-satisfaction which marked this party in the time of Jesus. They became a "holier than thou" group. Prayers were long and offered



in public to give evidence of their goodness. Gifts were presented so that men might see and praise. Goodness became mere obedience to external laws. Religion degenerated into a form; the spirit was gone. Professor Machen has said:

A low view of law leads to legalism in religion; a high view of law makes a man a seeker of grace.<sup>1</sup>

The Pharisees failed when they became legalists, and as such Jesus condemned them.

Paul had the Pharisee's love for the law, and respect for the authority of the Hebrew Scriptures.<sup>2</sup>

But he went beyond the formal, literal, superficial emphasis

EVIDENCES OF THE INFLUENCE  
OF PHARISAISM IN THE TEACH-  
INGS OF PAUL

on trivial precepts to  
the new covenant which  
was beyond and above the

law in his stress upon the spiritual note which the blinded, orthodox Pharisee missed. Paul never lost the high, ethical monotheism which the Pharisee came into being to maintain, and he did not leave the national and religious communion of his people. He called the unbelieving Jews his brethren.<sup>3</sup> He reckoned the dates of his journeys by the Jewish calendar of feasts which were held all important by his Pharisee ancestors.<sup>4</sup> In spite of the places where he departed from his early

-----

1. Machen, J. Gresham, The Origin of Paul's Religion, p. 79  
 2. I Cor. 4:6; 15:4. Gal. 3:8.  
 3. Romans 9:3. Acts 13:21. Phil. 3:5. Romans 11:1.  
 4. I Cor. 16:8. Acts 27:9. I Cor. 9:20.



Judaistic training, his love for the Jew was deep and abiding.<sup>1</sup>

Evidences of Paul's Pharisaic training appeared in his use of the allegory.<sup>2</sup> The training of his teachers of dialectics was evident again and again as he presented his Christian creed. His emphasis upon purity was Pharisaic. And above all, Paul never lost the zeal of the true Pharisee for the spread of the Gospel he believed. Jesus claimed that the enthusiastic Pharisee would "compass land and sea to make one proselyte,"<sup>3</sup> and Paul traversed the world in his eagerness to win converts. He was satisfied with nothing less than a world following for Christianity.

Sabatier declares:

The mental biography of Paul is simply the progressive transformation under the Christian principle of that Pharisaic theology which formed the object of his original faith.<sup>4</sup>

The Apostle's firm belief in God and His providential control of the world inevitably affected his teachings regarding society. God's will must be known and accepted. There was always a fatalistic note beneath the surface, but it was sounded with a high ethical emphasis which challenged man to constant endeavor toward the highest ends in life for himself and for the social group in

-----

1. Romans 9:11.

2. I Cor. 9:7; 9:9ff; 10:4; 15:35ff. Gal. 4:22. 1 Tim. 2:13f; 5:18. Phil. 1:23.

3. Matt. 23:15.

4. Sabatier, A. The Apostle Paul. p.53.



which he found himself. The teachings of the Christian Apostle, who was trained in the Pharisaic School, could not ignore the rights of man nor of the society in which he lived.

"To serve a living and true God, and to wait for His Son from heaven,"<sup>1</sup> thus Paul summarized his life work. It was natural for Paul, the Pharisee, to believe

PAUL'S EXPECTATION OF  
THE NEW AGE

in the future life. The back-  
ground furnished by the apoc-  
alyptic literature and the

Messianic hope of the Jew, reinforced for the Christian by the reported words of Jesus,<sup>2</sup> made Paul's world view very different from that of a modern scientific student. Paul's view inferred the interruption of the world process, while the twentieth century assumes its uniformity and continuity. Paul saw the purposes of God expressed in extraordinary, supernatural occurrences, rather than through natural laws and processes.<sup>3</sup> A brief review of the rise and nature of the apocalyptic literature of the ancient Jewish world, with an estimate of its influence, will throw light on the world view of Paul.

The Specalypse, or "Revelation," or "Disclosure," marked a distinct literary movement in Judah which con-

-----  
1. I Thess. 1:9c; 10a.

2. Matt. 10:23; 16:27,28; 24:3-31; 26:64. Mark 8:38; 9:1; 13:26. Luke 21:27.

3. Cf. Carré, Henry Beach, "The Ethical Significance of Paul's Doctrine of the Spirit," Biblical World, October, 1916.



tinued from the second century before Christ to the thirteenth or fourteenth century of the Christian era.

THE RISE OF APOCALYPTIC LITERATURE AND THE NATURE OF ITS THOUGHT.

It has been traced to Persian influence. Later scholars attributed it to the Essenes, the communistic sect in southern Palestine, while others have ascribed this literature to writers among the Jews of the Dispersion, who sought to present a Jewish apologetic to the Greek world. The play of foreign influences on the Jewish mind was discernible, but it seems likely that for the most part this literature was produced in Palestine and was a normal literary development, expressing ideas which came naturally into Jewish history.

Apocalyptic literature is characteristic of a period of darkness and despair when no hope of salvation is to be found in human agencies, and such reassurances as are sought are to be seen only in a special divine intervention of a cataclysmic nature, which will destroy the enemies of God and establish His kingdom on earth with true glory. The setting of the Jewish Apocalypse was found in the situation of Israel, the nation destined to enjoy God's favor in world leadership but then crushed under foreign oppression. The problem



of current disaster in the face of the justice and power of God was a vital one. The character of Jehovah was at stake. The Apocalyptic writers endeavored to create hope by recalling God's wonders in the past and by picturing a glorious future. The method was for unknown writers to express their revelations in words which were attributed to a famous character from the past. The person might be Moses, or Enoch, or Ezra, or some other well-known leader of earlier days of the nation's history. The message became an interpretation of prophecy. Failures were explained, and old promises adapted to new situations. The use of symbolism, imagery and visions was extensive. Supernatural phenomena colored the literature highly, blending in the celestial and showing that the secrets of the divine must be incomprehensible. The literature was marked by stress on angels, demons, catastrophic world endings, terrible punishment for the wicked, and alluring rewards for the righteous in the form of material prosperity, power, and happiness. The details, which described the approach of the Golden Age to be ushered in by the Messiah, were vivid and glowing. The people of the day understood the allegorical references to foreign nations as wild and ferocious beasts, with kings as horns, stars as angels, and other superhuman beings. "The otherworldly spirit reaches in these books



its most sublimated expression,"<sup>1</sup> declares Canon Box.

This Apocalyptic literature shaped the thinking of many people in the first century. A larger group accepted the popular Messianic Hope, which continued to run in more earthly and political lines, attaching itself to Old Testament prophecy.<sup>2</sup> The expectation of a catastrophic end of the world, with startling phenomenal accompaniments, was quite general. This procedure was viewed as the predetermined and unchangeable plan of God from the beginning of time, and the evil age was necessary as a forerunner of the age of the rule of God. This new age was to be achieved through the agency of the Messiah, who as a King, or Viceroy of God, coming from the line of David, supremely wise and powerful, should be the leader of superhuman power to bring in the promised blessings. These anticipated blessings, assured by the prophets of old, included the return from the exile when they should "go out with joy and be led forth with peace;"<sup>3</sup> the end of war;<sup>4</sup> the reign of eternal peace;<sup>5</sup> the destruction of idolatry;<sup>6</sup> the conquest of death;<sup>7</sup> the forgiveness of their sins;<sup>8</sup> and the exaltation of Jerusalem, the dream of every patriotic Jew.<sup>9</sup> It was to be a new day and a glad day when everything would be changed, for had not Jehovah promised: "I will give them one

1. Box, Canon, Abingdon Commentary, p.844.

2. Cf. prophetic books of the Old Testament.

3. Isaiah 55:12a.

4. Isaiah 2:4

5. Micah 4:1-4.

6. Micah 5:13

7. Isaiah 25:8

8. Isaiah 43:25.

9. Isaiah 2:2f;19:23-25;Micah 4:2.Zech.14:16. Jer.3:17.



heart, and I will put a new spirit within you."<sup>1</sup> The old law would be superseded by a new covenant<sup>2</sup> and obedience would be the spontaneous expression of communion with God, resting on the knowledge of His holy will.<sup>3</sup> It was a glorious hope, limited to be sure by the peculiar features of the Jewish viewpoint, but indicating the expectation of the outpouring of the spirit of God, which would bring a universal blessing.<sup>4</sup> The Apocalyptic writings offered an explanation of the ills of society and suggested a remedy, after the fashion of the thought of the age. A lad of the religious intensity of Paul could not escape the influence of such literature expressing the view which was accepted by men all about him. One authority claims:

Paul stood on primitive apocalyptic ground with both feet.....looking with eager longing toward the new.<sup>5</sup>

He used apocalyptic terms to present his view of the coming of the new age. He added a spiritual note to the expectation which had thrilled him from boyhood.

The popular Messianic hope of Paul's period involved the expectation of a Deliverer who would save

PAUL'S EXPECTATION OF  
THE PAROUSIA

God's people from the oppression of enemies, and especially humiliate and overcome

Rome. Paul looked for the return of Christ, or the

1. Ezek. 11:19.

2. Jer. 3:31-34.

3. Jer. 3:31-34.

4. Joel 2:28f.

5. Morgan, Paul W., The Religion and Theology of Paul, p.3.



Parousia, to bring the promised blessing of the new age. His letter to the Thessalonians revealed that he believed that the second advent was near at hand; that it would come unexpectedly, "as a thief in the night;"<sup>1</sup> that those who had died would share in the experience to the fullest extent, for he pictured the Lord coming again, descending "from heaven with a shout, with the voice of the archangel and the trump of God;"<sup>2</sup> and then added, "The dead in Christ shall rise first, and the living shall be caught up to meet the Lord in the air." The details of the anticipated experience were pictured in apocalyptic terms. The eternal truth was added in the simple words, "And so we shall be ever with the Lord."<sup>3</sup> Paul's interest centered in this assurance, and not in the visible reign of Christ on earth.

In later writings to the Thessalonians, Paul furnished explanation of his conception of the manner of the Parousia.<sup>4</sup> Still later in his life, the event of Christ's return was mentioned, but only incidentally. The change, however, was more one of emphasis than of belief. He always urged his followers to be ready, "blameless in the day of our Lord Jesus Christ."<sup>5</sup>

Paul's apocalyptic outlook left deepest marks on his valuation of institutions and goods of the exist-

-----

1. I Thess. 5:2.

2. I Thess. 4:16.

3. I Thess. 4:17.

4. II Thess. 2.

5. I Cor. 1:8.



ing age or order. This had a large bearing on his social teaching. Marriage was viewed in the light of an anticipated end of the age. The slave was advised to remain in his present position because a speedy change was looked for. Paul emphasized that which he believed to be eternal. Everyday relationships were temporary and the future was beckoning with promise. One student of Paul declares:

Though Paul's ethic is deeply affected by belief in the nearness of the end and the consequent transfer of his interest from earth to heaven, it is emphatically a social ethic and singularly free from anything like self-centered individualism and otherworldliness.<sup>1</sup>

Paul was very much concerned about the lives of his converts in the society in which they moved day by day, but his arrangements were provisional while he watched for the "sign in the sky" showing the miraculous hand of God in the affairs of men. His ideas, his language, his spirit, all united to testify of his intimate contact with the world view of his day. He gave a deep spiritual note in his message which assured his followers that the Parousia was imminent. He served the living God faithfully, while he waited for His Son to come down from heaven.

Paul, the "Hebrew of the Hebrews," had the genius to carry into his Christian teaching the strong

---

1. Morgan, Paul W., The Religion and Theology of Paul, p.185.



points of the Pharisaic truth and custom. He never lost Judah's concept of ethical monotheism. His Jewish training fitted him to contribute much to the building of a new social order and the instruction of his converts in ways of righteous living in the society of their day. He presented such righteousness to them as the necessary step toward preparation for citizenship in the heavenly kingdom.

Nurture in childhood begins in the home. The neighborhood furnishes the normal point of contact with other lives and influences.

**THE GREEK WORLD OF PAUL.  
LIFE IN ANCIENT TARSUS**

Paul's home was located in a Jewish community in the city of Tarsus. Tarsus was the capital of the province of Cilicia and situated half-way between Jerusalem and Constantinople in southeastern Asia Minor. The population was about a half million at this time. The earliest reference to Tarsus occurs on the Black Obelisk of Shalmaneser, king of Assyria. He captured the town along with others about the middle of the ninth century before Christ, and there is evidence that the birthplace of Paul was a flourishing Greek city at this early date.

Tarsus was situated advantageously on the River Cydnus, about ten miles from the Mediterranean Sea.



The city was the center for highways of commerce. Phoenician ships came to its port regularly. Overland trade

A CITY OF STRATEGIC POSITION

routes also helped to give the city close touch with the world of the first century.

Egyptian caravans came through Palestine and Syria and around the northeastern corner of the Mediterranean Sea to Tarsus. Traders from the Euphrates valley mingled with farmers from the Taurus Mountains in this ancient commercial center. The most important articles of trade were timber and the hair of goats. The latter was made into the cloth used for making tents, and tent-making was the great industry of Tarsus.

Paul gave evidence in his writings that his life touched the many activities of city life. He spoke of shops, "Whatsoever is sold in the shambles;"<sup>1</sup> took many illustrations from the civic entertainment, "Know ye not that they that run in a race;"<sup>2</sup> and national games, "a spectacle unto the world;"<sup>3</sup> and reflected the thrill of military life by his references to "weapons of warfare."<sup>4</sup>

Tarsus had been a free city since the time of Anthony. This meant that it paid no tribute, enjoyed self-government with jurisdiction over its own citizens,

1. I Cor. 10:25.

2. I Cor. 9:4.

3. I Cor. 4:9.

4. II Cor. 10:3.



was free from military occupation and had the privilege  
of levying its own taxes. Augustus  
A FREE CITY had given the city the title "metropo-  
lis" in 22 B.C. This added the privilege of the coin-  
age of its own money.

No other ancient people aimed so steadfastly as the Greeks at freedom as the greatest good in life, and there is evidence that Paul felt a strong sympathy with the freedom of life and thought which marked the Greek society of his boyhood home. Professor Ramsay traces Paul's emphasis on freedom in the epistle to the Galatians to the influence of Paul's early environment in this free city.<sup>1</sup>

Tarsus was a center of Greek learning, and the home of philosophers and teachers. Some ancient authorities placed it above Athens and Alexandria in philosophy and education but Professor Ramsay pronounces the university in Tarsus "provincial and obscure."<sup>2</sup> He claims that Tarsus surpassed Athens and Alexandria only in the eagerness of its students and the filling of its classes with its own people, but did not excell the other great centers in equipment or in standing or in fame as a seat of learning. There were some teachers of experience and great ability and from

-----  
1. Ramsay, Sir William, The Cities of St. Paul, pp. 40ff.  
2. Ibid, p. 232.



the Stoic school of Tarsus, men went forth to become world leaders.

Paul lived in a Jewish home and his formal schooling was probably entirely in the institutions of Judaism. But he moved each day in an atmosphere which was saturated with Greek ideas and it is hardly credible that a boy with a keen mind like that of Paul could remain untouched by Hellenic culture.

The boy Paul met men from all nations on the streets of Tarsus, the center of trade. He learned here his first lesson in universalism. He learned something

A COSMOPOLITAN CITY of foreign customs and pagan beliefs. He acquired knowledge which made him familiar with situations in many stations of life and sympathetic with people of all races and classes. A great Pauline authority pronounces Tarsus as the only city which could have produced such an Apostle to the Gentiles:

Only a "Hebrew sprung from the Hebrews" could be the Apostle of the perfected Judaic faith; but he must be born and brought up in a childhood among the Gentiles, a citizen of a Gentile city and a member of that conquering aristocracy of Romans which ruled all the cities of the Mediterranean world..... Wherein lay the peculiar suitability of Tarsus to educate and mould the mind of him who should in due time make the religion of the Jewish race intelligible to the Graeco-Roman world?.....It lay in the



fact that Tarsus was the city whose institutions best and most completely united the oriental and the western character... The Tarsian state was more successful than any other of the great cities of that time in producing an amalgamated society, in which the oriental and the occidental spirit in union attained in some degree to a higher plane of thought and action.<sup>1</sup>

Paul acknowledged Tarsus as his home city with pride,<sup>2</sup> and acknowledged his debt "both to the Greeks, and to the barbarians."<sup>3</sup>

It is thought that a large number of Jews lived in Tarsus, the center of trade and finance of Cilicia. Their status in the city is uncertain. Some  
 RELIGIOUS LIFE IN TARSUS may have been resident strangers, with the right to practice their own religious customs, under the protection of Greek law. It is probable that a large group were citizens with full burgess rights. Paul was a citizen and this gives support to the theory that he was a member of a Tribe of Citizens of the Hellenic city, and that the Tribe lived in a distinct community where their worship in Jewish fashion was permitted.

The first citizens of Tarsus were Ionians. They contributed to the religious development as did the Orientals who captured the city later. Paul recognized in the pagan religions a certain element of truth and divine

-----

1. Ramsay, Sir William, The Cities of St. Paul, pp.87-89.  
 2. Acts 21:39.  
 3. Romans 1:14.



insight. Certain ideals of good were evident amid the vast accretion of evil. This deeper religious insight was given him by his life in a foreign city.

The crowning glory of Tarsus, the reason for its undying interest to the whole world, lies in the fact that it produced the great Apostle. It is significant that a foreign city helped to prepare this great pioneer worker of Christianity.

This period is known in history as the Hellenistic Age, to distinguish it from the earlier Hellenic Age. The Hellenistic age extended several centuries into

GREEK INFLUENCES

the Christian era, and Professor Machen presents three outstanding characteristics which marked the period.<sup>1</sup> Paul's era was known as a cosmopolitan age. Racial and national barriers were broken down. This was achieved through the common political control of Rome and the common language current in the use of the Koine, modified form of the Attic dialect of the Greek. A new individualism extended into the religious sphere of life, and thirdly, there was evident a widespread desire for redemption and a religious interpretation of life. The religions of Greece had been undermined by the philosophic disbelief in gods, by the destruction of the city states with which they were connected, and by the inroads of

-----

1. Machen, J. Gresham, The Origin of Paul's Religion, pp. 220ff.



Eastern faiths. This, in general, was the situation during Paul's career. He met a world stirred by religious unrest. He lived in the midst of forces, which, to a greater or less degree, affected his own thinking.

Authorities differ on the question of the effect of Greek trends of thought discernible in Paul's attitudes and teachings. One scholar sums up the matter well:

In the philosophy of Paul, the Eastern mind and the Hellenic have been intermingled in the closest union, like two elements which have undergone a chemical mixture. In every sentence, in every thought you can feel the Oriental element, if you are sensitive to it, and you are also aware of the Western, if you are perceptive of Hellenism; but you become aware only of that which you are qualified by nature, by training, and above all by inclination to perceive. Hence the extraordinary opposite opinions held by modern scholars about the writings of Paul. The great majority of scholars are sentient only to the Judaic element. They feel the Jew in him. They feel that every paragraph and every idea in his writings is such as only a Jew could have conceived and composed. And so far they are perfectly right. From first to last throughout the whole fabric of his life, Paul was Hebrew. But they err in thinking that this is the whole matter and that they have understood Paul completely when they have been aware of the Hebrew.<sup>1</sup>

Other authorities are reluctant to grant any appreciable Greek influence. Sabatier acknowledges only a Greek vocabulary, adding:

-----

1. Ramsay, Sir William, The Cities of St. Paul, p.6.



The influence of Greece upon his mind seems to have amounted to nothing.<sup>1</sup>

Francis Greenwood Peabody takes a middle ground when he says:

There is revealed in Paul an acquaintance with Greek thought and life which has perplexed many scholars, alike by its intimacy and by its limitations. It has been often urged that this acquaintance was superficial or accidental; that he might quote at Athens 'some of your own poets' (Acts 17:28), or cite the comic poet Menander (I Cor. 15:33), or even appropriate the terms of Greek ethics without more than a casual knowledge assimilated by a susceptible mind. Paul's habitual attitude towards the Greek thought is one of indifference or hostility. He protests that he cares nothing 'for the elaborate words of wisdom' (I Cor. 2:1), which Greek rhetoric and philosophy inculcated, and that his teaching was to the Greeks 'sheer folly.' His forms of argument are rabbinical, and the dark problems of moral conflict through which his mind gropes its way lie far from the sunny region of Greek serenity and charm. Yet there are many evidences of familiarity with the Greek mind, if not of sympathy with the Greek spirit, which make it difficult to regard Paul as an alien.<sup>2</sup>

Greece gave Paul a language which he used well.

The Hellenistic world also presented him an opportunity to meet deep personal needs and longings for religious assurance. While the extent of the effect of Grecian culture on Paul's ideas is a matter of divided opinion among scholars, a certain amount of light is thrown on the question by a resume of the Greek philosophies current in his day, and a study of possible similarities to

1. Sabatier, A. The Apostle Paul, p. 47.

2. Peabody, F.G. The Apostle Paul and the Modern World, p. 46, 47.



them found in the teachings of Paul.

Greek culture colored the thought of the first century world. The Emperor and men from the provinces took pride in their knowledge of the Greek classics. Men were seeking the answer to the riddle of life, and the Greek philosophers offered various ones.

THE EPICUREAN

The Epicurean School of philosophy was the thorough-going materialistic group of the first century of the Christian era. The Epicurean taught that gods were phantoms, mere impressions on the popular mind. These impressions were many, but not real. Polytheism was made ridiculous and meaningless by the excesses of this teaching.

Pleasure was the chief end of life to the Epicurean. A few of the most sincere members of the school found their happiness in self-restraint, but the vast majority sought a pleasure in self-indulgence which added to the license and sensualism of the age rather than gave any satisfaction to inquiring minds. The lax view of human conduct held by the Epicurean gave this philosophy larger appeal in certain circles. But there was no ultimate appeal in a philosophy of



life which had no divine being above the individual and which taught that at death body and soul dissolve together and dissipate into the elements.

In the first century of the Christian era, the nature of the time, with its active political struggles naturally called Stoicism more into the foreground than Epicureanism, yet Seneca, though nominally a Stoic, drew nearly all of his suavity and much of his paternal wisdom from the writings of Epicurus.<sup>1</sup>

Epicurean philosophy affected Paul's world more than it touched the life of the Apostle himself, and helped to foster a type of life which demanded a social message of uplife and power.

The Cynics were dominated by a very different outlook upon life. They claimed to be the "Ambassadors of God" and looked upon all others with contempt. They

THE CYNIC despised the wisdom of the world, and cared nothing for the great theories of other philosophies. They were the pure monotheists of the nation, and taught that happiness was close to man, and yet in the last place where it might have been anticipated -- in man himself. Man found true content in the clear vision of his ruling faculty, in freedom from bondage to the material things of the world.<sup>2</sup> The preaching was supported ably by the example of the

---

1. Cf. Encyclopedia Britannica, 11th ed. Vol. 9, p. 685.  
 2. Cf. Dill, Samuel, Roman Society from Nero to Marcus Aurelius, pp. 359-360.



preacher, for the Cynics lived a gospel of renunciation to save the world. A true Cynic loved those who insulted him. He lived on such a high plane that he could have a clear conscience in teaching others. There were many points of likeness between this group and the early Christian monks, and it was doubtless true that many passed from one group to another without any decided change, since they had much in common.

The Cynics revelled against all social restraint and followed the policy of complete detachment rather than grouping themselves in schools. As a result, the school lacked both unity and strength and suffered from the actions of many pretenders who traveled about the country bringing disrepute upon the order.

Cynicism had a considerable vogue in Rome in the first and second centuries. It is probable that these later Cynics adapted themselves somewhat to the times in which they lived and avoided the crude extravagances of earlier followers of the order. Cynicism must be regarded as a most valuable development and as a real asset in the sum of ethical speculation. Epicurus called the Cynics "Athletes of Righteousness" which suggests their zeal in promoting their cause. They must also be regarded as important as the precursors of Stoicism in their emphasis on virtue. The Cynic life



of self-sufficient ascetism continued to be the highest type of Stoic virtue.<sup>1</sup>

In their street preaching, the Cynics inaugurated a method which developed into the Stoic diatribe or moral discourse addressed to a popular audience, and the use of the sermon, tract, and epistle by Jewish and Christian missionaries.

Cynicism contributed to the philosophic movement of the day which shaped the thinking of Paul's world. Whether he came close to them or not is uncertain, but there were points of likeness in spirit which make Paul closely allied with these serious and self-sacrificing disciples of Grecian life.

There is a providence that rules human and all other affairs; nothing happens that is not appointed; and to this providence every man is related.<sup>2</sup>

Thus one writer introduces a discussion of Stoic philosophy which presented the highest idealism of Paul's day. The Stoics were men of independent and elevated thought. They presented a THE STOIC philosophy in which communion with a divine being was an essential feature.

Their conception of God was vague, but always the divine was higher than man. Matter, mind, force, THE STOIC'S IDEA OF GOD deity, man, were all linked closely in their thinking.

1. Cf. Encyclopedia Britannica, Vol. 7, p. 692.

2. Gibson, George M. A History of New Testament Times, p. 49.



ing. God was the Spirit or Reason of the universe. He did not create the forces of the earth, but he organized them. The historian gives a comprehensive picture of the Stoic's God:

The God of the Stoics is a very elastic or comprehensive conception. He may be viewed as the ubiquitous, impalpable force which may in lack of more accurate expression be called air, ether, fire. He is the soul, the breath, the Anima Mundi. He is also the universal law, the rational principle, underlying all the apparently casual and fitful phenomena of physical nature and human life. God may also surely be regarded as the eternal fate, the power in the ruthless, yet merciful sequence of inevitable causation and in milder and more optimistic moods, we may view Him as a watchful Providence, caring for men more than they seem to care for themselves, saving them from the consequences of their own errors and misdeeds. In Seneca He develops into a moral and spiritual Being, the source of all spiritual intuition and virtuous emotion, the secret power within us making for righteousness as He is the secret force in all nature making for order.<sup>1</sup>

The consistent orthodox Stoic did not often reach this high strain of spiritual perception, but glorified:

in the rounded perfection of the sapiens, triumphing even in this life, over all the seductions of sense and the fallacies of perverted reason, and, in virtue of the divine strength within him, making himself even here below equal with God in moral purity and freedom.<sup>2</sup>

Reason was supreme in the working out of the Stoic philosophy. The Stoic also believed that real liberty

---

1. Dill, Samuel, Roman Society from Nero to Marcus Aurelius, p.307.

2. Ibid, pp.308f.



and human dignity were to be found in renunciation alone.

They claimed:

If we jealously guard and reverence the divine reason within us and obey its monitions, which are in truth the voice of God, the Universal reason, then we have an impregnable fortress which cannot be stormed by any adverse fortune.<sup>1</sup>

The God of the Stoic was a universal force in nature, rather than the personal divine Being in whom Paul placed his confidence.

The Stoic idea of man has been intimated.

Epictetus used the phrase "fragments of God" to denote THE STOIC IDEA OF MAN the Stoic conception that every man possessed within him a spark of the divine reason, and so in a very real sense was akin to God.

Ideally, the world of the Stoic was a well-ordered unity with all men of one blood, composing one family, each sacred to one and all. God had given the best of all His gifts, Reason, to man to help him to attain what Zeon called "the end of all man's being, harmonious living." Freedom of the individual consistent with well-ordered government was granted. The brotherhood idea of the Stoic expressed the cosmopolitan spirit which marked the age.

A survey of the principles of Stoicism reveals

-----

1. Dill, S. Roman Society from Nero to Marcus Aurelius, p.210.



the strength and weakness of this system of thought. The Stoics offered an intellectual solution of the problems of life. This appealed to the cultivated upper class more than to the mass of people. It was an aristocratic creed, with all its liberal sentiment. Theory superseded practice. High-sounding terms failed to relieve suffering or check sin.

Stoicism taught restraint of emotions in the presence of reason, the higher power, and as a result disqualified its followers for the highest type of social relationships. The austere, self-centered individual was the Stoic ideal man.

The Stoicism of the first century was, in a sense, a religion rather than a philosophy. Its emphasis was ethical, with a distinctly religious note. This finds marked expression in the doctrines of submission to Providence and universal philanthropy. On the other hand, the self-sufficiency of the individual, which it taught, left no consciousness of the need of a Saviour and no place for prayer to a supreme Being. Stoicism may be called a religious philosophy for the thinking man. It offered itself as a guide to the ordering of his life.

The Stoics enunciated the great principle of



human brotherhood. Professor Machen claims:

They made use of the cosmopolitanism and individualism of the Hellenistic age in order to arouse a new interest in man as man. Even the slaves began to be looked upon here and there as members of a great human family. Men of every race and of every social grade came to be the object of a true humanitarian interest.<sup>1</sup>

But the Stoic's exalted ideal of the worth of man proved to be without power or dynamic. They erased the line between Greek and barbarian, but the task of making human brotherhood a fact was left for the Christian teacher. The Christian ideal was not merely brotherhood. That was Stoic and was based on the common possession of human nature. Paul went beyond the Stoic. His words, "There can be neither Jew nor Greek, there can be neither bond or free, there can be no male and female,"<sup>2</sup> had a Stoic ring. But Paul did not stop there. He added: "For ye are all one person in Christ Jesus," giving the dynamic connecting power which made the ideal attainable.

There was a likeness between the Pauline and Grecian distinction between soul and body, spirit and flesh. The flesh was recognized as the symbol of the old order, the spirit of the new. They were ever in opposition, with the flesh inherently evil.

Many authorities agree that Stoicism furnished a new set of ethical terms which Christianity used,

---

1. Machen, J. Gresham, The Origin of Paul's Religion, pp. 225f.  
 2. Gal. 3:28.



through coincidence or intent, and invested with new content and value.

#### INFLUENCE OF STOICISM ON PAUL

The Stoic "leavened the

moral vocabulary."<sup>1</sup> Morgan grants the possible influence of the Stoic ideal on Paul:

It is possible that the Stoic ideal of the wise man who has the world within himself and can maintain under all circumstances an imperturbable serenity was in the background of the Apostle's mind.<sup>2</sup>

And then he added that the resemblance between the Apostle and the Stoics may not be more than superficial since Paul included much that had no counterpart in Stoicism. In his idea of liberty, for example, his independence of earthly goods and circumstances was very different from Stoic apathy. It is also Morgan who claims:

Substantially the same world as that to which Paul's conception of a mediating being belongs, meets us in the Hellenistic thought of the time.....but Paul's great achievement is the complete ethicising of the Spirit which has but little analogous to it in Hellenic religious speculation and takes us back to that ethical conception of religion which was a heritage from the Old Testament and above all from Jesus.<sup>3</sup>

Thus scholars find points in the teaching of Paul which can be traced to Stoic influence, but with these, there are always distinct contributions which have no Hellenistic flavor.

---

1. Lightfoot, Bishop, On Philippians, p.303.

2. Morgan, W., The Religion and Theology of Paul, p.185.

3. Ibid., pp.28 and 61.



Greek culture and philosophy touched the world of Paul's day, but gave no positive answer to the masses of longing people. The individualism of the Cynic failed

SUMMARY OF GREEK CONTRIBUTIONS  
TO PAUL

to reach them. The Epicureanism was a submersion in tranquillity or

gross sensualism. Stoicism made the largest contribution to life, but here again was an element of failure for pure reason did not prove to be a powerful guide to men. The moral impotence of mankind was overlooked, and although Stoicism furnished the best expression of Greek thought and proved more popular than any other system, it was inadequate. The historian recognizes these systems of thought as follows:

The glory of Stoicism is to have built up a religion of extraordinary nobleness; the glory of Epicureanism is to have upheld an ideal of sanity and humanity stark upright amid a reeling world, and like the old Spartans, never to have yielded one inch of ground to the common foe.<sup>1</sup>

This Greek philosophy touched the life of the Apostle, incidentally or purposefully. The similarity of language and ideas must be more than a mere coincidence. The contact with Greek life broadened Paul's outlook. He knew the Grecian world well enough to know how to present his truth with effect to the pagan mind. And Paul was sensitive to world needs. He possessed the

---

1. Murray Gilbert, Four Stages of Greek Religion, p.110.



Christian Gospel to give as an answer to men seeking for a working religious faith. The earliest Christian books were written in Greek, and they preserve his message. There were traces, at least, of Hellenistic philosophical ideas. The Apostle preached in Greek to the workmen of great manufacturing and commerical cities. This was the society which called for his counsel. Paul, the Hebrew, was deeply indebted to his Greek world for rich gifts which helped to make his ministry so significant.

Paul's Hebrew home and Greek environment were located in a world which was controlled by the power of Rome. Roman citizenship was his prized possession by THE ROMAN WORLD OF PAUL birthright. The Roman Empire was his field of service and religious conquest. His teachings were given to converts throughout the Roman Empire, and recognition of conditions in Rome and her colonies during the first century is indispensable to an understanding of the Apostle's social teachings.

Rome had grown from a tiny settlement on the Italian Palatine hill, seventeen miles from the mouth THE ADVENT OF ROMAN PEACE of the Tiber, to an empire of world dominion. Through warfare and ruthless aggression, she conquered other



nations and ruled them with a powerful hand. The republic was established in 510 B.C., and successful warfare continued to bring added strength to the Roman nation and glory to her name. But social and economic conditions developing within the republic at the same time, threatened its very existence. Some men were becoming prosperous at the expense of others. Civil war between the enriched and the moneyless mob ensued. The only force that saved the vast Roman power from collapse was the genius of two statesmen, Julius Caesar and Augustus, who remodeled the decaying republic into an empire, and placed the power in the hands of a single ruler who, as "Princeps" first citizen and "Imperator" commander-in-chief, held the supreme control. Two centuries of peace followed. This era saved the ancient world from chaos.

It was during this time of comparative peace and tranquillity that it was possible to conserve some of the values of the ancient civilization and allow the new faith of Christianity to grow from a sect in Palestine to a world movement. Augustus followed Julius Caesar as emperor, and the years of his reign (44 B.C. to 12 A.D.) laid the foundations for the empire in the days of Paul. Augustus was succeeded by four rulers of the line of Caesar: Tiberius (14 to 37 A.D.), a capable emperor but

—er eit — bared latrinos a ddiw medd balyr un a molten  
—tasseous has „A. A. 102“ al bebbid-ree aew ildur  
nun eit of dymersa hebbi givit of beumitoo untraw  
sinchase has latros sun — venus red of wyls has molten  
smes eit ja ildur eit niddiw gniqalevoh moltilace  
—trow ven wod fer — cometeixe yow al bebbismit . eit  
“A. A. 102“ al bebbi eit of stropheonq guthos  
—er — bebbi dca emydon eit has bebbid-ree eit meured  
bebbi — norr bower lynn eit bebbi ferri aewt ym  
has ridded eitlur meured eit to erinay eit un  
na odiu ildur eit bebbosun eit — untraw  
alysia a to abad eit al bebbi eit balyr han — unqie  
“rotatinal“ has meuditio ferit “ascentri“ an — eri balyr  
—los er — latros emydon eit blyr „Yelde-ni-rotatinal“  
—tions eit bebbi aew alit — bebbi eit eit  
—toso wot blyr  
—toseq evitrusqon to eit eit — untraw sun —  
—toso evitrusqon of ildiseng aew si jecj vifliapans has  
eit wolla has moltilivis — tions eit to bebbos eit to  
eitpela al tosce a wot wot of — vifliapans to eit  
—taseq eitlur bebbi eit — untraw sun — eit  
(A. A. 21 of 10. B. 44) right eit to eray eit has — unqie  
—toseq to eray eit al eray eit yot moltilace eit blyr  
to eray eit to eray two yf bebbosun aew untraw  
and —toseq eitpela a (A. A. 76 of 41) eitpela — untraw

unpopular; "Mad Caligula," (37 to 41 A.D.), who was killed by his own officers after a short reign; Claudius (41 to 45 A.D.), a weak ruler; and the most heartless of monarchs, Nero, (45 to 68 A.D.), who began his reign in a promising way under the counsel of the philosopher Seneca, but ended with a reign of terror which initiated the Roman persecution of the Christians.

The Mediterranean world assumed the aspect of one great nation under the sway of Rome during the decades following the accession of the Caesars. The ancient Roman claim that "We measure the boundaries of our state with the sun," was almost justified in the time of Paul. The empire extended from Britain to the African desert, from the Atlantic to the Euphrates, including all the countries bordering on the Mediterranean Sea. There were two main divisions of the empire, Italy and the provinces. At home, literature and civilization flourished in a showy way. Responsible men held the power in the thirty-five provinces abroad. Paved roads made trade profitable, communication easy and traveling pleasant. Bridges and aqueducts were constructed in the province. Roman peace was beneficial in bringing material prosperity which marked the period on the surface as one of progress and happiness.

Paul's scene of activity included many of the



Roman provinces. The colonial policy of Rome was to control, not to Romanize. She was content to leave many

#### THE ROMAN COLONIAL POLICY

national customs undis-  
turbed, as long as the

colonists recognized the authority of Rome, paid their taxes, and remained loyal and peaceable subjects. In Palestine, which was divided into three provinces, Judea, Galilee, and Perea, for example, the social and religious life was essentially Jewish. Roman procurators were in authority but Roman administration affected Jewish society very little. All Jews were required to take the oath of allegiance to the emperor and the procurator kept in his possession the robe of the high priest. These requirements were offset by the large religious liberty given to the Jews, by protection guaranteed their temple and by the general tolerance and regard shown their pronounced religious feelings. They had their own Sanhedrin, the supreme court for all important civil, criminal and religious cases.

What was true in Palestine was true also in other sections. The provinces were well-governed and protected from plunder. The strong bond of unity created and insisted upon was loyalty to Rome. Her glory was held high. The privilege of Roman citizenship was emphasized. The result was a growing cosmopolitan spirit which was a marked characteristic of the period.



The world of the first century after Christ was Roman in a very definite sense. Men to whom power appealed were loyal to the empire. The protection of Rome, the extent of her vast territory, the success of her government, and the possibility of making Christianity the religion of the empire which held sway over the world -- all contributed to Paul's pro-Roman tendencies. The man who was to work successfully, in the world of that day must work with the power in supremacy. Paul's Roman citizenship made this a natural procedure for him. The boy who had grown up in a city well-governed by a powerful empire, which later protected him from the hostilities and persecution of his own countrymen, could hardly fail to show his appreciation for that power which meant for him beneficent rule, protection, and opportunity.

The Rome of the first century was not all glory and power. Beneath the surface of peace and prosperity and world dominion, forces which led ultimately to her fall were at work.

There was a growing pride in Roman birth, and a consequent emphasis on rank. There existed an aristocratic nobility which gloried in its ancestry and suffered from a depleted family fortune

ROME WITHIN: SOCIAL  
CONDITIONS



in many instances. The slaves formed a vast part of the population. There had developed a class of freedmen who were scorned by the nobles and envied and hated by the plebeians. They had been slaves who had either purchased or been given their freedom and were often very wealthy. They were never accorded a respected social position because of their common birth. The freedmen were often men of real ability who careers from slavery to palace were quite romantic. Some of the success of the provincial government, the rise of free industries, and the offsetting, in a measure, of the debasing effects of the slaves system, must be accredited to this group of Roman society.

Slavery grew with the Roman state until it changed the economic basis of society, doing away with free labor and transferring many of the industries into the hands of slaves.

#### ECONOMIC CONDITIONS IN ROME

The number of slaves at the beginning of the Christian era was enormous. Some of them occupied positions which required unusual intelligence, for physicians, architects, poets, librarians, musicians as well as menial slaves were all enrolled in this class. The slave was the absolute property of the master, and, therefore, under his power, no matter what the slaves's function in the household.



He had no right to marry, although concubinage was permitted. He might be punished at any caprice of his master. The incidents related concerning the considerate master and his devoted slaves seem to have been exceptional in Roman history. The effects of slavery were debasing. The slave was robbed of his self-respect and his character was weakened. The system resulted in making the master vicious and cruel.

There was no redeeming middle class in Roman society. The very rich and the very poor were the principal groups. There was a general city-ward movement accompanied by an agricultural revolution at this time. Farmers, who had been prosperous, were driven by the plantation system to the city to live on charity. The effects of the rise of the freedmen have been noted. Proscription sent men to the army and left their families destitute. Trades became more lucrative than professions, and men lost all incentives to prepare for higher forms of life work.

The century was noted for its rage for amusement. The nobles had their luxurious banquets and showy games. They paid for their honors  
ROME AT PLAY by providing amusement for the people, of whom it was said that their two desires were for food and amusement. "Bread and a circus" made them content.



The favorite amusements were obscene and cruel. The gladiatorial shows in the ampitheater were indications of the Roman delight in amusement which inflicted pain.

The fundamental seriousness and purposefulness of Rome was on the decline. Ethically, the situation in the empire was undoubtedly unwholesome. The debasing effects of Oriental sensuality had come in with Greek culture. The historian reminds us that both sides must be viewed, however, if we are to have a fair picture of the age:

The truth is that society in every age presents the most startling moral contrasts, and no single comprehensive description of those moral conditions can ever be true. This has been too often forgotten by those who have passed judgment on the moral state of Roman society. That there were large classes among whom virtuous instincts and all the sober strength and gravity of the old Roman character were still vigorous and untainted is equally attested and equally uncertain. Ingenious immorality and the extravagance of luxury were no doubt rampant in the first century of the empire as well as the last century of the republic, and their enormity has been heightened by the perverted and often prurient literary skill with which the orgies of voluptuous caprice have been painted to the last loathsome details. In this sounder class of Roman society, it will be found that the saving or renovating power was not so much any religious or philosophic impulse, and the wholesome influence which never fails from age to age of family duty and affection, reinforced



especially in the higher ranks by a long tradition of Roman dignity and self-respect, and the simple cleanness and pieties of country life.<sup>1</sup>

Archeological records give proof that in the darkest days there were people of honesty and uprightness in the Roman empire. An outstanding authority says:

Some traditional lines in the picture of the ancient world would have to be altered if we were to try today to depict the world after a study of its own records. Most of us have heard that the world to which the Gospel message came was thoroughly corrupt. Writers pictured dark pictures in good faith. This was due to two facts. They drew from the literary record of the day and they were influenced by polemical exaggeration of zealous Fathers of the church.<sup>2</sup>

It was a critical period and there were evidences of decline. But it is reassuring to know that there is also evidence that there were upright citizens and homes of piety which furnished a redeeming influence for society.

There was a movement and desire for ethical and religious reformation in Rome as thinking men became more and more alert to the trend of affairs. Students began to ask themselves what

#### RELIGION IN ROME

in fact was the underlying cause of the evil rampant in the empire. Gradually they came to see that corrupt morals and general disregard for law and order had throughout the history of the world either accompanied or followed the neglect of

---

1. Dill, Samuel, Roman Society from Nero to Marcus Aurelius, p.142f.
2. Deissman, Adolf, Light from the Ancient East, pp.282f.



religion and consequent weakening of regard for the commands of God. Augustus attempted to meet the situation by supporting many religions. Temples were built. Vast sums were dedicated to religion. Many festivals and holy days were observed. Gods multiplied. Superstition was rife and there was a strong belief in magic. But such religious faith and worship only hurled the people into deeper moral decay. Political life disintegrated. Rome instituted emperor worship, which was encouraged and promulgated by the ruling class to meet their political ends. This contributed to the development of a sense of political unity, but went little farther.

The yearning of men of the ancient world for religious faith, which would bring meaning into their lives, was revealed in their response to the "mystery religions" which were in vogue in the imperial age. One of the most influential of these was the cult of Isis, which was practiced widely in all the Hellenistic world. It was first adopted in Athens, Pompeii, and Rome and then spread wherever Roman influence penetrated. These mystery religions were strange combinations of secret rites and public cults. Their emphasis was on help from without the individual. Their rites were a medley of sensuality and Greek idealism. These and



the religious brotherhoods, which made purity of life a condition of membership, were genuine manifestations of the religious spirit, and they may be regarded as a preparation for Christianity.

Tarsus was a foreign city, and it is likely that Paul had some natural contact with these pagan religions in his youth. He had some understanding of their thought, although it is not thought that they exerted an appreciable influence upon his views. A higher idealism and power were sought by the world, when Paul appeared with the Christian message as an answer.

Rome furnished the political framework and the world background for the mission of Paul. F.R.

GIFTS OF THE ROMAN WORLD TO PAUL

Barry sums up  
the picture of this  
world in a graphic paragraph:

Like ours the world into which the new faith came was crushing men by its complexity. It was a war-weary world, baffled in its attempts at reconstruction dazed by vast and bewildering transitions, Established social conditions were collapsing. Accepted class distinctions had grown blurred; the profiteer was entering into society and the unprivileged were beginning to count. The old regime could no longer be taken for granted. Political groupings were shifting and breaking up, old ties and loyalties were being snapped and the individual was left spiritually homeless and self-conscious in a cosmopolitan civilization. Externally brilliant, it was morally rotten, and wealth and elegance scarcely drew a veil over



cruelty and decadent forms of vice of which the Epistles give relentless catalogues. There is, of course, a bright side to the picture. Noble aspirations there were in plenty, fine idealisms, kindness, courtesy, only there was no moral drive for old religions had been undermined.<sup>1</sup>

Paul came to this battered world to utter truths which, through individual efforts, were to become dynamic in social groups. He had two dominant aims -- to develop Christian character in citizens and to unite those citizens into a society which would include all races and classes and prepare them for the approaching kingdom. The Roman world situation presented the field for Paul's missionary career.

A review of Paul's background, revealing determinant trends in his life, has been presented. The Hebrew enthusiast came from a Jewish home and school-

#### PAUL AND THE EARLY CHRISTIANS

room located in a

Graeco-Roman world

to association with the early Christians soon after the death of Jesus Christ. He was first the persecutor whom the followers of the new sect feared, and then the leader whom the followers also saw would make possible the growth of Christianity into a world movement.

The picture of the early Christian church is necessary to complete the presentation of influences which came into the life of Paul. The faithful disciples

---

1. Barry F.R., St. Paul and Social Psychology, p.1.



and their associates met frequently in Jerusalem in a group where love levelled all conventional distinctions.

THE EARLY CHURCH  
No consciousness of a church organization was revealed in the early

account. It was an intimate, family-like religious fellowship of Jews who accepted Jesus as the Messiah. They kept the law and traditions of their ancestral faith with devotion. They worshiped in the temple and offered their sacrifices. They met in the upper room regularly and observed the Lord's Supper and talked about their risen Leader. All of their plans were provisional for they eagerly watched for the speedy return of the Lord and the inauguration of the new age.

Their number increased daily, and some organization became necessary. Seven men were chosen to supervise the charitable work of the group. Many were Grecian Jews who were more liberal in their views than those who had always lived in Jerusalem. The Christians were accused of stirring up too much excitement and an effort was made to curtail their speech. Opposition was inevitable. Paul was a leader in the early persecution. His Pharisaic zeal and devotion were affronted by the conflicts which he saw between Judaism and Christianity. He consented to the death of Stephen<sup>1</sup> and started on a journey to Damascus,<sup>2</sup> a city beyond the power of

---

1. Acts 8:3;9:1,13,21;22:4,19;26:10f. I Cor.15:9. Gal.1:13.  
Phil.3:6. I Tim. 1:13.

2. Acts 7.



Rome, to continue his persecution of the Christians.

At high noon an experience came which changed the direction of his whole life. A light from heaven, a voice, an answer -- "Lord, what wilt Thou have me to do?"<sup>1</sup> resulted in divine guidance, and Paul moved on toward Damascus to receive instruction from a humble Christian disciple. Three years were spent in the quiet of Arabia in meditation on the demands of this new faith which he had accepted.<sup>2</sup> His whole view of life had to be rethought and reshaped. He came to see life as an adventure in furthering the cause he had so bitterly opposed. Paul's spirit was not less intense in this new mission, but his goal was changed. All of his training and innate ability were dedicated to the cause of Christ. "That he may have the preeminence,"<sup>3</sup> became his ruling passion. The more narrow, partial aspects of Judaism and Hellenism fell into the background and the larger truths of both came into prominence. But the Christian religion outweighed everything else. Love for Jesus Christ became the dynamic which made him forceful in every contact with men.

Paul lived in the first century of the Christian era, and he was a man of his day. Upright in character, ethical in motive, religious by nature, training and spirit, Paul personified the gospel he proclaimed.

---

1. Acts 7:60.

2. Gal. 1:17.

3. Col. 1:18.



He was a Hebrew by birth, and home and school influence.

His early dream had been to become a rabbi, and he had

been well-prepared for that position in

SUMMARY

the Jewish church. His Jewish home was

located in a city of Greek culture, where he came in touch with a knowledge which made men's horizons larger and their adjustment to a world situation more easily accomplished. He was a citizen of the Roman Empire, which held political sway over the first century world, and which offered him a field for his service, a people who sorely needed his positive message, and a protection which helped to insure his success. He was a Christian with a vision and a passion. As Jew, Greek, Roman, Christian, with the consequent influences of all groups affecting and shaping his views, Paul was prepared to teach and his teaching went farther than he ever dreamed.

Paul's world and its significance in his life mission have been aptly described by Professor Glover:

Paul belongs to the Graeco-Roman world, but his background is Semitic, his religion Hebrew. He thus stands at the center of things equipped for the task he was to undertake, the interpretation of Christ to the heart of the world.<sup>1</sup>

---

1. Glover, T.R., Paul of Tarsus, p.16.



"priests" is used artificially to designate reciprocal relationships between individuals. Paul was faced by situations in which many such relationships were inevitable. The exigencies of his day forced him to give counsel and his standard for any individual Christian citizen of the community was high. He realized that only "by the advent of the Christians man" could come the "realization of the social ideal." In the heart of all Paul's teaching was concern for the Christian citizen discharge their obligations, and such responsibility must be a concern for the members of

## CHAPTER TWO SOCIAL TEACHINGS IN THE WRITINGS OF PAUL

Other scholars have declared that while the teachings of Jesus were social, Paul's note was purely individualistic. One of the best expression of these declared:

There is no social teaching in Paul's writings because he never got the social point of view.

Paul may be entirely ignored in a discussion of Christian ethics for he made no contribution to the subject.<sup>1</sup>

Dr. Volden does grant that in his best Paul presented applications of the teachings of the Great Teacher in single maxims,<sup>2</sup> but always these always have a

1. Kieserley, A. E. *The Bible of Paul*, p. 13.

2. Volden, Dr. *The Foundations of Christianity*, p. 132.

3. *Review* 1916, 229.



"Society" is used scientifically to designate reciprocal relationships between individuals. Paul was faced by situations in which many such relationships were inevitable. The exigencies of his day forced him to give counsel and his standard for the individual Christian citizen of the community was high. He realized that only "by the advent of the Christ-like man" could come the "realization of the social ideal."<sup>1</sup> At the heart of all Paul's teaching was concern for the Christian citizen living with other citizens, and much responsibility was placed upon him for the welfare of the social order.

Some scholars have declared that while the teachings of Jesus were social, Paul's note was purely individualistic. One of the most outspoken of these declared:

There is no social teaching in Paul's writings because he never got the social point of view.<sup>2</sup>

and

Paul may be entirely ignored in a discussion of Christian ethics for he made no contribution to the subject.<sup>2</sup>

Dr. Vedder does grant that at his best Paul presented applications of the principles of the Great Teacher in single maxims,<sup>3</sup> but claims that these always have a

---

1. Alexander, A.D.B., Ethics of Paul, p.13.

2. Vedder, H.C., The Fundamentals of Christianity, p.132.

3. Romans 13:10; 15:1.



second place in his thinking, and, hence, have been secondary in his influence on succeeding generations. If this latter claim is true, it may be attributed in part to the perception of his later readers. Many people have failed to become familiar with the social background of Paul's letters, and so have missed not only his social exhortations to Corinth and Ephesus and Rome, but also have overlooked principles, which, if followed, offer a solution for social problems in many modern situations. Dr. Alexander claims:

Paul's aim may be individual but it is not individualistic. The single soul is completed in the brotherhood of the race. No man can find himself until he finds his duties.<sup>1</sup>

Paul viewed the social order to which he wrote as a group of individuals, each of whom had a gift to contribute, a part to play. Each one must share in the building of a unified Christian society, even as the various parts of the body must work together to form the functioning human organism.<sup>2</sup>

Paul's exhortations to individuals presented virtues which could be attained and practiced only in social groups. Each of PAUL'S STANDARD FOR THE CHRISTIAN CITIZEN these qualities included a social implication of a high standard. A man cannot grow in love or peaceable-

1. Alexander, A.B.D., Ethics of Paul, p.31.  
2. I Cor. 12:4-28. Romans 12:4-8.



ness or fidelity isolated from others. The Apostle assumed human association and showed a sincere desire to help his converts build communities which would be a credit to their faith. His creed for the individual was expressed completely only in a social-minded citizenship.

The qualities which Paul prescribed for individual living are essential if any social dream is to be

kindness.....fidelity.....forgiveness.....all suggest relationships between individuals and must be practiced by them. The negative presentation of contrasting vices condemned most harshly those qualities which are exceedingly anti-social: enmity.....strife.....jealousies.....<sup>1</sup> factions.

Paul did not deny that the individual had certain rights in a corporate society. His insistence, however, was that there were higher values than personal rights, and that the Christian way of life was to seek the highest and best for all, rather than to seek only the gratification of personal desires and the enjoyment of personal rights. Paul did not call his hearers to a compromise of vital religious beliefs, but to a consideration of the rights of others. On this basis, he set forth his teaching regarding qualifications for Christian living.

1. Gal. 5:19-21.



on the part of the individual in society.<sup>1</sup>

Paul emphasized frequently these virtues which he had extolled in messages to which reference has been made. The Christian citizen was to be sympathetic and forgiving,<sup>2</sup> to share honor and sympathize in sorrow,<sup>3</sup> to render service to others,<sup>4</sup> to be helpful even to the extent of returning good for evil,<sup>5</sup> to be gentle and not contentious,<sup>6</sup> to be peaceable,<sup>7</sup> unselfish.<sup>8</sup> Faithfulness was to be cultivated.<sup>9</sup> Malice was always condemned and in no more expressive phrase than "in malice be ye babes, but in mind be men."<sup>10</sup> Cheerful giving to others was enjoined.<sup>11</sup> An explicit command was "owe no man anything save to love one another."<sup>12</sup> Paul taught abstinence from all evil.<sup>13</sup> Love was constantly in Paul's thought and teaching: "Let all that ye do be done in love."<sup>14</sup> "Forbearing one another in love;"<sup>15</sup> so his counsel continued.

Paul did away with the theory that man was responsible only to and for himself: "None of us liveth to himself and none dieth to himself."<sup>16</sup> Paul recognized his own duty of responsibility for others when, in summary, he declared: "I am become all things to all men that I may by all means save some,"<sup>17</sup> and he commended

---

1. I Cor. 10:24;8:1-9.	2. Eph. 4:32
Phil.2:4.	3. I Cor. 12:6.
4. Gal.5:13	5. I Thess.5:14,15.
6. Titus 3:2	7. Rom.12:18;14:19. Col.3:15
9. I Cor.14:10	8. Phil.2:4a.
12. I Thess.5:22.	10. II Cor. 9:7
15. Eph. 4:2	11. Rom.13:8
16. I Cor. 9:19-22.	14. I Cor.16:14.
	17. II Cor.7:2.



his own example to his listeners and readers. Personal responsibility for others was also impressed from the negative angle. "Wrong no man."<sup>1</sup> "Don't be a stumbling block."<sup>2</sup> "Why dost thou set at nought thy brother?"<sup>3</sup> was his pointed query. Rather more positively, he taught that the duty of individual citizens was to "edify one another,"<sup>4</sup> to "bear one another's burdens,"<sup>5</sup> with the express reason for this counsel added: "We that are strong ought to bear the infirmities of the weak and not to please ourselves."<sup>6</sup>

It may be claimed that many of these commands are ethical rather than social teachings. They are ethical, but they also have clear social significance, especially when the background which inspired them is considered. The man of Thessalonica overstressed his anticipation of the Parousia, and neglected his social duties. Paul came with a message of upright living for the individual to safeguard the community. The Corinthian was living in the most corrupt city of the age, and only as individuals conceived their responsibility to live on a higher plane could the social tone be raised. Much of the counsel would not have been given if definite social emergencies had not claimed the Apostle's attention. When they are viewed from this angle, these teachings are suggestive for modern students of the

---

1. Romans 14:3

2. Romans 14:10

3. Romans 14:19

4. Romans 15:1

5. I Cor. 4:2; 9:17.

6. I Cor. 14:10



problems of society as well as for religionists. They are fundamental in any consideration of social reform.

Dr. Carré sums up the highest social virtue in Paul's epistles in the Greek word which he used, "agape," of which unselfish, disinterested love is the best translation. Dr. Carré says:

The principle of agape is exhibited when one's conduct is regulated not by the dictates of one's interests, pleasures, or comforts, or by the insistence on one's rights or by an appeal to justice, but by considering as primary, the comfort, welfare, and happiness of others.<sup>1</sup>

The most sublime expression of this vital force in any satisfactory social order was given by Paul in his message to the Corinthians.<sup>2</sup> What more effective force could have been presented for the solution of the social problems of the age, or of any age, than the consistent effort on the part of individuals to attain in personal spirit and attitude a quality worthy of being called "agape"?

Paul went beyond the deed to the motive and to the thought-life from which action springs, and commended thinking which produced the type of holy living to be expected of a citizen who has accepted Christ as his Saviour. He said:

Finally brethren, whatsoever things are true, whatsoever things are honorable,

---

1. Carré, H.B., "Ethical Significance of Paul's Doctrine of the Spirit." Biblical World, October, 1918, pp.197ff.  
 2. I Cor. 13.



whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

The ideal of womanhood held and respected in any society is significant. The standard of family

#### THE STATUS OF WOMAN

life which sets the standard of the nation is closely allied

with the status of woman in any given age or country.

The Jewish woman, whom Paul knew best in his youth, was respected in her home, and as a virtuous housewife, she exerted a profound influence. She was honored as the mother of the race by a people with whom patriotic zeal was characteristic and the resulting desire for the perpetuation of the race strong. Man was preeminent in that ancient social order, but woman was his helper as well as his possession.

Paul echoed the thought of his age when he admonished women to maintain the traditions. He feared discredit of the Christian faith, if she did not. But Paul went beyond the traditional Jewish opinion when he recognized the personality of woman apart from the part she played through motherhood. He recognized the right of the virgin not to marry, and even intimated a sphere of holy service for the unmarried woman.<sup>2</sup> His anticipation of an early change in the world order probably

-----  
1. Phil. 4:8  
2. I Cor. 7:34



inspired this counsel. Paul's doctrine of freedom frequently excited ambitious women and inspired them to claim a larger place in public leadership than the age was ready to grant. This self-exaltation was rebuked.<sup>1</sup>

Paul commanded the Corinthian woman to regard herself subordinate to her husband.<sup>2</sup> To supersede him would be social blasphemy. She should always be veiled in public assemblies. This counsel is an illustration of Paul's teaching in terms of the time in which he lived. If a woman went about the streets of an Oriental Greek city with a veil, she was protected from the annoyance of man. The veil was the symbol of her dignity and purity, and a protection against insult. If she went out without a veil, she was classed with the immoral women of the street. It was also a sign of marital infidelity to cut her hair. This gives a reason for Paul's command to Corinthian women.

Paul also commanded the women to be silent in church.<sup>3</sup> He declared that it was shameful for a woman to speak in public service. There was also a local background for this command. The religious practices among the pagans of Corinth required sacred prostitutions. The public participation of women in Christian services,

---

1. I Cor. 14:34.

2. I Cor. 11:3-16.

3. I Cor. 14:34. I Tim. 2:12.



where men were present, always involved the suspicion that the new religion had the same practices as the current pagan faiths. Such a suspicion brought dispute upon Christianity. Other religions had suffered from the excessive zeal of women, and Paul wished to avert all danger of this through his teaching.

Paul revealed his thought regarding the status of woman in his first letter to Timothy.<sup>1</sup> They were not to teach or preach or in any way to take precedence over men. The good of the cause demanded their silence. If Christianity had needed their public service, no man would have reversed this counsel more quickly than Paul. The real welfare of the gospel must always be the criterion.

The belief that "the head of the woman is the man,"<sup>2</sup> and that woman was "made for man,"<sup>3</sup> was beneath all this teaching. Her place of service and greatest honor was as the mother in the home.

There was a positive note in Paul's counsel to women to supplement his list of "Thou shalt nots." His advice was dictated by his regard for her honor and inspired by a desire to have women appreciate the beauty and dignity given to them by nature. He wanted her to claim her position of honor rather than to strive for things of secondary value. The comparison

---

1. I Tim. 2:11-15.

2. I Cor. 11:2.

3. I Cor. 11:9.



of the status of women in the pagan world with that recognized in the Christian church of Paul's day reveals a significant progress. This was effected by the teaching of Paul and other apostles. She was exalted in privilege and duty, and warned not to lose that position through misuse of her liberty.

Paul has been regarded as the foe of womanhood, but there are many evidences to the contrary. Touching salutations to women appear in several of his epistles and the women are commended as his helpers.<sup>1</sup> The employment of deaconesses and official widows was sanctioned.<sup>2</sup> Women's hospitality made possible the furtherance of the gospel mission. The first historical account of the preaching of the Apostle in Europe told of Paul's speaking to the women by the riverside at Philippi.<sup>3</sup> Lydia, the seller of purple, appeared as a leader in this group.<sup>4</sup> Paul commended Lois and Eunice.<sup>5</sup>

The institution of the home is fundamental in any society. The family is recognized as the unit of the social order and the basis for all other human association. The general tone  
**THE FAMILY CIRCLE** of social life is reflected by the spirit of the home. Paul recognized this fact and gave his converts definite instructions for the most

---

1. Rom. 16:1; 16:3,5,6.

2. I Tim. 3:11; 5:9.

3. Acts 16:13.

4. Acts 16:14.

5. II Tim. 1:5.



intimate relationships of life. Practical situations called for very explicit directions.

Paul spoke of the relationship of marriage as he found it in the cities where his churches were stationed. His attitude was not one of wholesale commendation or depreciation. He gave MARRIAGE counsel in the terms of his day to meet a practical and important situation. Difficulties developed in Corinth, where marriage was frequently a sordid relationship. The Jewish party declared that marriage was a duty and to neglect it was a sin. The Greeks had an ascetic tendency and declared that the unmarried state was superior to the married. Two definite questions were referred to Paul: "Is marriage right?" "What should be the attitude of a Christian toward continuing the marriage relationship with an unbeliever?"

Paul knew the Jewish home life and its stress on the importance of the family as an agency by which the race was perpetuated. He knew also the atmosphere of an immoral, ancient, commercial city like Corinth. A third influence which directed Paul's thought was his belief that great social and political changes were imminent, since "the day of the Lord was at hand" and this fact seemed to make changes inexpedient. A sus-



pected unhappy marriage in Paul's younger days has also been suggested as a factor which had a bearing on his attitude toward marriage.

Paul gave his answers to the questions of the Corinthians in direct terms. He spoke of marriage as natural, but his references on the surface, at least, seemed to be on the low level of physical union only. There was no intimation in his epistle to the Corinthians of the marriage relationship as a spiritual and mental fellowship, nor of the value of family life and its contribution to the social order. Marriage was spoken of as a provision for the legitimate gratification of physical passion, and little, if anything, more. Marriage was allowable and right, because expedient in the natural order of life.<sup>1</sup> Paul stressed monogamy, with proper respect of wife by the husband, and of the husband by the wife.<sup>2</sup> He also expressed the opinion that it was better for the unmarried to remain single, if they could do so and maintain purity of sex life.<sup>3</sup> It was not a sin to marry, nor was it wrong to abstain from marriage.<sup>4</sup> In view of the nearness of the end of the world, it was probably advisable not to enter any new relationships.<sup>5</sup> Paul also asserted that those who were unmarried could give themselves without distraction to the work of the Lord, and in this respect, celibacy

-----

1. I Cor. 7:6.

2. I Cor. 7:1-5.

3. I Cor. 7:8,9.

4. I Cor. 7:28

5. I Cor. 7:25-29.



was desirable and approved.<sup>1</sup>

At this point, Paul's teaching was in direct revolt to the ideal of his nation which had never conceived any merit for woman outside that of the marriage relationship.

Paul also stressed the fidelity of the wife to her husband in his letter to the Romans.<sup>2</sup> A much higher conception of marriage was expressed in his later letter to the Ephesians.<sup>3</sup> The relationship of husband and wife was likened to that existing between Christ and the church. Thus, by implication at least, marriage was raised from the physical to the spiritual plane.

Paul took it for granted that a bishop would be a married man with children<sup>4</sup> and that deacons would rule their houses well.<sup>5</sup> As Paul grew older, the day of "the coming of the Lord" seemed to be pushed farther in the distance and in his references to family life, he gave higher recognition to the values inherent in this relationship than he did when he wrote to the Corinthians.

There are significant points in Paul's teaching regarding marriage. The individual had more consideration than in the Jewish mind where marriage had a political purpose. It is claimed that in this teaching

---

1. I Cor. 7:32-38.

2. Romans 7:2,3.

3. Ephesians 5:28-30,33.

4. I Tim. 3:2-5. Titus 1:6,7.

5. I Tim. 3:12.



there may be found the first traces of Paul's moral departure from Judaism. It is also important to note that, while under the influence of his belief in the temporary existence of the world order, Paul favored celibacy, his clear teaching was that the only alternative to a life of constant celibacy was honorable Christian marriage, just as the former was the only alternative for the latter. Monogamy received his approval as the proper relationship between sexes which would maintain the high tone desirable in a Christian community.

Paul was consistent in his demand for social purity.<sup>1</sup> The marriage vow was to be respected. The most effective guard against fornication was found in

SOCIAL PURITY

an appreciation of the wife and a  
maintenance of the sanctity of the

home.<sup>2</sup> Paul never compromised in his teaching when impure relationships were reported to him.<sup>3</sup> His rebuke was sure and certain. "Flee fornication,"<sup>4</sup> "Let it not even be named among you as becometh saints."<sup>5</sup>

Self indulgence and physical license were rampant in heathen circles in Paul's time but he maintained the high standard of personal purity of his Jewish forefathers interpreted with a Christian emphasis. Immorality was utterly inconsistent with Christian living. Paul's positive instructions in this field have

-----  
1. 1 Thess. 4:3,7.  
3. I Cor. 5:1.  
5. Eph. 5:3.

2. I Cor. 7:2,3.  
4. I Cor. 6:18.



never lost their force. "Know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God? and ye are not your own for ye were bought with a price; glorify God therefore in your body."<sup>1</sup> "Keep thyself pure."<sup>2</sup> Paul expressed here the underlying corrective of social evil.

The one dogmatic command in Paul's counsel to the church at Corinth concerning marital relationships was a word of Christ's on the ideal permanence of the marriage bond.<sup>3</sup> He spoke without hesitation on the

DIVORCE

subject of divorce, because of the avowed authority of the Master.<sup>4</sup> His words were a confirmation of the command of Jesus,<sup>5</sup> and gave no assent to divorce with the idea of remarriage, but implied that separation was permissible when action on the part of one of the parties made life together unbearable and impossible. Paul advised the continuance of a marriage with an unbeliever on the part of a Christian with the hope that the unbelieving party might be saved.<sup>6</sup>

Paul's teachings regarding responsibilities of husband and wife were Oriental but they are far from being without application today. Recognition of the husband's ownership of the wife was implied, but

---

1. I Cor. 6:19-20.  
3. I Cor. 7:10.  
5. Mark 1:10-12.

2. I Tim. 6:22.  
4. I Cor. 7:10-16.  
6. I Cor. 7:13,16.



she was given much more consideration than she was granted in the ancient conception of her position which placed her as chattel in her husband's household. Both parties

HUSBAND AND WIFE

were recognized in Paul's definition of the duties and rights in

the intimacy of marriage.<sup>1</sup> The wife was commanded to be dutiful in her subjection to her husband.<sup>2</sup> The husband was instructed to love his wife and to refrain from all harshness.<sup>3</sup> Much the same teaching was given to the people of Ephesus,<sup>4</sup> where marriage was placed on a more lofty plane by comparison of the relationship to that of Christ and the church. The letter to Titus also stressed love and subjection on the part of the wife.<sup>5</sup> Love was presented as the ruling spirit which would make home life harmonious. The man was the recognized leader of the home, and the woman found her happiness in the realm of ministration and her honor was in that of her husband and children. Paul had more to say that any other Biblical writer on the subject of the family, and he, was has been denounced as a woman's foe, in reality did more to give her her rightful position in the marriage relationship than any other Christian writer or teacher since Christ.

Paul was so often involved in complicated ar-

---

1. I Cor. 7:3-5.

3. Col. 3:19.

5. Titus 2:4a,5b.

2. Col. 3:18.

4. Eph. 5:22-26.



gument that tender phrases are scarce and, hence, very illuminating when they appear in his writings. We have no beautiful and touching picture of the Apostle as of

## PARENTS AND CHILDREN

Jesus, surrounded by little  
children, but there are unmis-

takeable evidences that Paul was conscious of the worth of childhood. He repeated the old Jewish command: "Children, obey your parents in all things," and added, "for this is well-pleasing in the Lord."<sup>1</sup> revealing his constant association of all teaching with the Christian message and life. Then he proved his insight and sympathy for child life by adding: "Fathers, provoke not your children."<sup>2</sup> In another epistle, he gave the command to the children to honor their parents, and to fathers to give them proper nurture and care.<sup>3</sup> Paul expressed a fundamental principle in modern religious education when he recognized the first place of the home in Christian nurture. He saw the need of the child for the considerate attention of the parent. He presented this need sympathetically, more so than later teachers who have sought to echo his words. Mothers also were counseled to love their children and to be careful, considerate home-builders.<sup>4</sup> The results of the care of a godly mother and the influence of a righteous home life on the child were implied in the letter to

1. Col. 3:20.  
3. Eph. 6:1-4.

2. Col. 3:21.  
4. Titus 2:4b,5a.



Timothy.<sup>1</sup> Paul also intimated the responsibility of the parent for the care of the child, when he suggested the father's duty to provide for his children by relating his own attitude toward his spiritual children: "I will most gladly spend and be spent for your souls."<sup>2</sup>

Slavery was an institution accepted in Paul's lifetime. The slaves was a recognized member of the

MASTER AND SLAVE household and it was very natural for Paul to give counsel to the master and the slave with that to other members of the family life.

The status of slavery has been discussed in the description of Roman life. The slave was regarded as chattel, absolutely under his master's control. The moral effects of the institution were appalling. The slave gave up to his worst passions in his debased condition and sought gain by any means. He often became violent in character. Masters were tyrants. Family life was corrupted frequently by the results of the system. The incidents of generous masters and devoted servants of the slave class have been reported but they seem to have been the exception rather than the rule.

Paul did not preach discontent to the slave nor the sin of slavery to the master. There is no recorded evidence to indicate that he considered the insti-

1. II Tim. 1:5.

2. II Cor. 12:14.



tution wrong or that he questioned the right of one man to own another. If this had been his belief, he would have condemned slavery as uncompromisingly as he did fornication. The Apostle's message was that both slave and master should be Christian and that they should both acknowledge their relation to Jesus Christ.

The first allusion of Paul to this subject was in his letter to the Galatians.<sup>1</sup> The reference to the bondsmen was developed here as an illustration, and the emphasis was on the truth that in Christ Jesus there was no distinction between bond and free.

Paul taught the Corinthians that the slave was not to seek his freedom, or even accept it if offered, but that he should remain in his present condition voluntarily.<sup>2</sup> The anticipated early approach of the end of the age probably dictated this advice.

Later in the Corinthian letters, the fact was brought out that all men, regardless of social rank, must appear before the judgment seat of Christ.<sup>3</sup> The master had no preference here over his slave.

Where there cannot be.....bondmen,  
freeman,.....but Christ is all in  
all<sup>4</sup>

was the picture presented to the Colossians. This was an acceptance of slavery as an institution of the present social order with no desire for reform or change intimated,

1. Gal. 3:28f.  
3. II Cor. 5:10

2. I Cor. 7:20-24.  
4. Col. 3:11.



but a forecast that it had no place in the future age.

Positive instructions were given to slaves.

Obey....not with eyeservice as men  
pleasers, but in singleness of heart,  
fearing the Lord....whatsoever ye do,  
work heartily as unto the Lord, and  
not unto men.<sup>1</sup>

Paul knew the temptations of the household slaves to slight their tasks or to perform them superficially. His orders were practical and were given with the desire to make the slave appreciate the dignity of his position as a Christian and its requirements upon him. The observant Paul overlooked no phase of the question.

The master of the slave came in for his share of the instruction as well as the slave. "Render unto your servants that which is just and equal; knowing ye also have a Master in heaven."<sup>2</sup> Very similar counsel was given to the slave master of Ephesus.<sup>3</sup>

The letter to the Colossians expressed Paul's theory of slavery most clearly.<sup>4</sup> The writer there went to root principles to show that essentially there was no distinction between bond and free in the Christian viewpoint. Both bond and free were slaves of the Lord. This gave the slave a moral personality and made him responsible, under Christianity, to Christ. Slaves must therefore, make their service worthy of that which was rendered to Christ. If they did wrong, they offend-

---

1. Col. 3:22,23.  
3. Eph. 6:5-9.

2. Col. 4:1.  
4. Col. 3:22-4:1.



ed Him. Professor Dodd declares:

The outcome of all this is to make the slave no longer a chattel, but a spiritually free agent, whose dignity as a person is not to be outraged because he is allotted subordinate functions in society. This does not solve the problem of slavery, but it is a definitely Christian contribution to the solution of one of the cardinal problems of ancient society, though its full implications were not worked out in ancient times.<sup>1</sup>

The letter to Philemon had nothing to say regarding the evil of the slave system. There was no plea for the liberation of Onesimus, the runaway slave of Philemon, the wealthy resident of Colossae. Onesimus had met Paul and under his teachings had become a Christian. Paul sent him back to his master with a plea that he be reinstated. Paul did not request the slave's emancipation. Again Paul was the "man of his age," dealing with a practical situation that came to him, but again also, there lay in the episode the application of Christian sympathy and love, which, when dominant in human relationships, will ultimately rise to condemn slavery.

Two claims have been made by scholars regarding the significance of the epistle to Philemon. One group regarded it as a concession of the abstract rightfulness and divine sanction of slavery. Other teachers have used the letter to condemn slavery and have construed it as a positive contribution to the movement for abol-

---

1. Dodd, C.H. Abingdon Commentary, pp.1260-1261.



ition. It seems doubtful that it is either. Paul was not a modern abolitionist. He accepted slavery as he did the family. Philemon was a letter from a man to a friend in the interest of another friend. For the time being Paul was neither a preacher nor a church leader, and surely not a reformer. The situation was accepted that one chanced to be a slave and the other his master. The principles of consideration for the slave which was at the heart of the letter, however, did later become the place where the church first attacked the problem.

Timothy was instructed to teach slaves to honor their masters.<sup>1</sup> Every reference to the institution demonstrated the fact that Paul was a firm friend of the slave, but that he was not a social reformer in the sense of one who attempted to change the existing institutions rapidly. He was a teacher, and as a teacher he sowed the seed of social idealism, sometimes consciously, sometimes unconsciously. These ideals must reach expression ultimately if the Christian social order is to be attained. He emphasized responsibilities more than rights in all relationships in the home circle. The ruling motive of the individual and of family life was love, expressed in Christian brotherhood with an appreciation of one's own duty and the personality and rights of others.

1. I Timothy 6:1,2.



The social worker of today may wish that  
Paul had bequeathed him a more systematic treatment of  
LIVING TOGETHER AS  
NEIGHBORS  
social and economic problems  
to help in the solution of  
modern difficult situations.

The Apostle's teachings are surely not entirely barren at this point. Social problems were bound to occur in the communities in which he worked. Paul took cognizance of such situations, as he met them, and gave his instructions,

It was a fundamental principle in Paul's teaching that no man was excluded from Christ, and, hence, no man could be excluded from the Christian's regard.<sup>1</sup> Although this truth was reiterated again and again, Paul has been accused of being unsocial in his attitude and to have narrowed the scope of the teachings of Jesus.<sup>2</sup> It must be admitted that Paul gave the impression that he lacked the broadest social sympathy at times. The explanation lay in the fact that he was brought face to face with church problems in a pagan world. Undoubtedly it was a trying adjustment to effect, to apply Christian teachings in a pagan society. An examination of Paul's teachings, in most instances, reveals local situations and interpretations given in the light of the

---

1. Col. 3:10,11. I Cor. 10:24-33. I Thess. 4:9.

2. Vedder, H.C. The Fundamentals of Christianity, pp.132f.



time to meet immediate needs. There was a reason for the exhortation given and usually that teaching implied a reason behind it which led to the uplift of the individual for the sake of the larger good of society. For example, Paul was always jealous of the false teacher who tended to draw away his converts. His bitter warning against such teachers was the result of a fear of the effects of their influence rather than of an unsocial motive. He said:

Now, I beseech you, brethren, mark them that are causing divisions and occasions of stumbling contrary to the doctrine which ye learned and turn away from them.<sup>1</sup>

The larger good, in Paul's thinking, demanded this teaching. Another instance was in the days when the social structure of Thessalonica was threatened by the idleness and religious revelry of those who were obsessed by the idea of the speedy coming of the Parousia. Paul suggested as a method of discipline for the reformation of the minority, the counsel:

Withdraw yourselves from every brother that walketh disorderly and not as the tradition which ye received of us.<sup>2</sup>

The people were commanded to avoid the idler, not as an enemy, but as a brother that he might be helped to reform.<sup>3</sup> This was temporary counsel for an immediate occasion.

Again, the commands given to the Corinthians had an ex-

-----

1. Romans 16:7.

3. I Thess. 3:15.

2. II Thess. 3:6.



clusive note: "Be not equally yoked with unbelievers for what fellowship have the righteous with iniquity" and the old Jewish injunction, "Come ye out from among them and be ye separate" warned against pagan entanglements.<sup>1</sup> Mixed marriages and all compromising alliances were depreciated on the ground of incompatibility and in the interest of the purity of life of the new converts. Some scholars have interpreted these words to mean that any kind of social or business relations with pagan neighbors was forbidden. Paul himself contradicted that view. Touch with neighbors was unavoidable.<sup>2</sup> It was also true, however, that Christianity made a difference in the social standard of its followers as individuals and as members of society. Its precepts must be practiced in all associations. Paul had moved beyond the narrow social conception of his own race, the conception which forbade association with other people on the ground of race alone. But his jealousy for the high repute of the Christian community filled his thought, and he had ready condemnation for any social life which might decrease the honor of the Christian faith. He advised the Ephesians:

Be not partakers with them.....and have no fellowship with the unfruitful works of darkness, but rather reprove them.<sup>3</sup>

---

1. II Cor. 6:14-18.  
3. Eph. 5:7,11.

2. I Cor. 5:10.



The Christian's duty was to expose evil, not to embrace it. Paul was not anti-social so much as he was excessively pro-religious and pro-Christian. He gave the instruction which he honestly believed pointed the way to the solution of the problems of the ancient society.

Paul's words had the ring of the Master's when he made love the ruling principle for all life. "For the whole law is fulfilled in one word, even in this:

NEIGHBORLINESS      Thou shalt love thy neighbor as  
thyself.<sup>1</sup>   "Let no man seek his  
own but each his neighbor's good."<sup>2</sup>   "Forbearing one  
another and forgiving each other."<sup>3</sup>   "Put on love, which  
is the bond of perfectness."   "Abound in love one to-  
ward another and toward all men."<sup>4</sup>   The love which  
"beareth all things, believeth all things, hopeth all  
things, endureth all things,"<sup>5</sup> was the secret Paul gave  
for harmonious living in every social group.

The ethical code of Paul for neighborly living was high. "Owe no man anything save to love one another .....love worketh no ill."<sup>6</sup> Self-denial and mutual helpfulness were enjoined upon the Romans as virtues which brought in their train social content.<sup>7</sup>

A high type of community life was only possible where each individual was eager for the welfare of

- 1. I Cor. 10:24
- 3. I Thess. 3:12.
- 5. Romans 13:8-10
- 7. Romans 12:1-10.

- 2. Col. 3:13.
- 3. I Cor. 13:7.
- 6. Romans 15:1-7.



others. Paul recognized this in specific and repeated commands. "Be tenderly affectioned one to another, in honor preferring one another."<sup>1</sup> "Build each other up."<sup>2</sup> The apostle taught by example and precept: "As I also please all men in all things not seeking mine own profit but the profit of many."<sup>3</sup> There was to be more than a social attitude toward one's neighbor. Activity was commanded. "Bear ye one another's burdens."<sup>4</sup> "Let us work that which is good in all men,"<sup>5</sup> with the added phrase, which showed how Paul's Christian zeal dominated his thinking, "especially to the household of faith." The Apostle desired to have his people know the meaning and demands of "not looking each of you to his own things but each of you also to the things of others."<sup>6</sup> The Christians were warned not to offend or judge their brethren. "If ye offend your brother, thou walkest no longer in life."<sup>7</sup> The declaration was added that the man who sinned against his brother really sinned against Christ, and this was the most serious offense Paul could conceive.<sup>8</sup> The conclusion of the whole matter was "through love....bey ye servants of one another."<sup>9</sup> This was expressed in unanimity which was desirable in the community.<sup>10</sup> Love was a safeguard against the strife

---

1. Romans 12:1-10.
3. I Cor. 10:33.
5. Gal. 6:10
7. Romans 14:15.
9. Gal. 5:13

2. I Thess. 5:11.
4. Gal. 6:2.
6. Phil. 2:4.
8. I Cor. 8:12.
10. Rom. 12:16. I Cor. 1:10.



and jealousy which were to be avoided.<sup>1</sup> Love was the motivating power which made neighborliness inspire the determination to

see that no one render unto any one evil foervil, but always follow th that which ~~is~~ good one toward another and toward all.<sup>2</sup>

The members of the Christian church had common social duties, which included responsibility for the care of the poor. This was one of the major activities of the early church and an opportunity for service which Paul never overlooked as he moved from place to place.<sup>3</sup>

Economic situations affect life and create community problems. Paul noted a few of these and issued his warning and command. He ordered all men to work, for work was regarded as an essential for the welfare of both the individual and also the community life.<sup>4</sup> "Let each man prove his own work."<sup>5</sup> "For each man shall bear his own burden."<sup>6</sup> "Let us not be weary in well-doing."<sup>7</sup> The message was repeated in various forms.

ECONOMIC PROBLEMS IN THE COMMUNITY UNDERLYING SOCIAL LIFE

"If any will not work, neither let him eat,"<sup>8</sup> has been called Paul's "Golden Rule of Labor" and his further description of the worthy citizens included "With quietness they work and eat their

1. II Cor. 12:20.

2. I Thess. 5:15.

3. Rom. 15:26,27. II Cor. 9:12. I Cor. 6:1. II Cor. 8:1-15. Gal. 2:10. Phil. 4:18.

4. Acts 20:34,35.

5. Gal. 6:4.

6. Gal. 6:5.

7. Gal. 6:9. II Thess. 3:13.

8. II Thess. 3:10.



own bread." This was Paul's concept of the proper attitude of Christians toward labor.

Consideration and harmony were the keywords of Paul for industrial relationships. A man must provide for his own family, if he maintained his self-respect.<sup>1</sup> One who neglected this was pronounced worse than an unbeliever. The worker should be rewarded by the enjoyment of the fruit of his toil.<sup>2</sup> Paul's highest picture of the workman was presented in his word to Timothy: "Give diligence to present thyself, approved unto God, a workman that needeth not to be ashamed."<sup>3</sup>

Paul came into conflict with the industrial system of his day at Ephesus.<sup>4</sup> The silversmiths were his opponents. The love of gold was a human characteristic in the ancient world as in modern days. The preacher, who interfered with their rightful gain, as they saw it, received his reward of scorn and persecution. Paul's religious zeal stirred a riot because the silversmiths feared that they would lose their profit from the sale of images. It is to be regretted that the story records no word of Paul which might give teaching for similar situations in the economic life of other times.

Teachings regarding wealth are not extensive in Paul's words. Most of the people to whom he wrote

---

1. I Tim. 5:8.

3. II Tim. 2:15.

2. II Tim. 2:6.

4. Acts 19:23ff.



and spoke were not rich. There was a distinct warning against the temptations of wealth and the evil results caused by the excessive love of money. Paul condemned the idle rich who made no contribution to the community as lustily as he did the indolent man who would not work for his living.<sup>1</sup> His strict command was to "set your mind on the things that are above, not on the things that are upon the earth."<sup>2</sup> Time on this earth was short. Permanent values were associated with the next life. Men who had money were commanded to give cheerfully and regularly as they were prospered.<sup>3</sup> Faithful stewardship of all the gifts of God were required.<sup>4</sup>

The Stoic emphasis on ethical living was extended by Paul. He supplements his positive commands by issuing warnings against certain forms of vice and

COMMUNITY STANDARDS FOR  
SOCIAL LIFE

anti-social activities and  
characteristics. Contentment,  
not wrangling, should be the

state of the community.<sup>5</sup> Some of the acts prohibited because they were inconsistent with the standards of Christianity for the community were drunkenness,<sup>6</sup> corrupt speech,<sup>7</sup> lying,<sup>8</sup> and stealing.<sup>9</sup> Paul was anxious to have the Christians show to the world that their religion led to an exemplary life. He was struggling toward an ideal

1. I Tim. 6:9; 10; 17-19.

2. Col. 3:2. Phil. 3:18.

3. I Cor. 16:2.

4. I Cor. 4:2.

5. I Tim. 6:4-8.

6. Eph. 5:18.

7. Eph. 4:29, 31, 32.

8. Col. 3:9, 10.

9. Eph. 4:28.



to which he would draw all Christians. A philosophic belief was not sufficient. Dr. Gardner points out that there is a difference between religion and philosophy when he says:

Philosophy rises above calamity by firmness of resolve. Christianity soars above it on the wings of love.<sup>1</sup>

Paul desired to see a religious faith in his followers which would direct them to consistent Christian living. He wanted intellectual religious belief expressed in action to raise the standard of living in the communities he knew. Any act of purpose which did not fit in with this ideal was condemned. Any attitude or quality which led men to approach the Christian ideal and helped them to attain the life it suggested, was stressed again and again. Paul's Christian idealism was undergirded by his Jewish ethical training and touched by the uplifting demands of Stoicism at its best. It is no wonder that Paul stood for a pure and holy society here on earth as the best preparation for the ideal world to come.

Paul's social teachings had implications for the Christian's life in the larger sphere of the state, and the attitude of the Christian toward the civil government of his day.

---

1. Gardner, Percy, The Religious Experience of St. Paul  
p. 143.



The Jews resented bitterly the power of Rome over their nation. This resentment was keen in spite of the empire's leniency in permitting them to retain many of their peculiar customs. The idea of foreign rule of

SOCIAL IMPLICATIONS IN PAUL'S TEACHINGS REGARDING THE STATE

God's people under any circumstances was intolerable. Paul was

both a Jew and a Roman citizen. His youth had been spent in a city well-governed under the Roman provincial plan. Tarsian life affected his attitude toward the state, for Paul's contacts with Roma had been favorable ones. He was proud of his inherited Roman citizenship. He saw that order and justice were marks of Roman rule. Rome had protected him from unjust attacks and persecution of his own countrymen. He saw the state as a power which protected the good man and restrained the unrighteous.

The early church was dependent for its existence upon its conduct in the community in which it was located. Certain standards could be maintained within the church circle, but beyond this circle there was a greater community which needed the stability which only a well-ordered government could give. Paul looked to the state to strengthen the church.

A third influence may have had a large share



in shaping Paul's view of the state. This was his fascination for the power of the Roman empire, the nation which was synonymous to him with the term "state" or "government." Rome was the world power. Rome was the symbol of authority in the realm of statesmanship. Paul was seeking to spread the Christian religion and there may have been the gradual awakening of the desire in his mind and heart to see the Christian faith become the religion of the empire which was at this time so destitute of spiritual power. This alluring possibility of a larger field would naturally affect his attitude and teaching.

Paul's attitude toward the state is well-expressed by Arthur Holmes, in his very helpful recent book, The Mind of St. Paul:

In Paul's pre-Christian patriotic sentiment, the primary object was his own nation, with the Roman empire second, and other peoples trailing off into obscurity. His Christian sentiment burst his hard and fast shell of chauvinism and compelled him to consider at least three political groups: 1.) his own nation; 2.) the Roman Empire, with its medley of nations; 3.) the Kingdom of God or Heaven in its contemporaneous form, inner and outer, in its coming form; and the church as its instrument, visible and invisible, made up of human beings alive and dead, converted and unconverted.

To harmonize these interrelated societies - with their statutes, governments and rulers, must, with his religion, his morality and his daily life, have given the Apostle abundant theoretical and practical difficulty. Eventually he seems to have welded them into one whole. The Kingdom of Heaven possessed his



primary allegiance, in its visible form claiming all his efforts, and in its coming glory furnishing him with inspiration and hope. The kingdoms of this earth are so many means to the preservation of the field wherein he worked, permitted by the sufferance of God. His own nation he always hoped would be included within the Kingdom (Romans xi). The church was a means to the end of saving men. All the social agencies were united as means to the end of making men Christ-like. As such they all served with various degrees of efficiency, and would continue for limited times, as instruments in God's hands.

The volitional factor of his patriotic sentiment included both his own acquiescence in and obedience to various governments under which he worked and lived, and his unceasing efforts spent in building up the Kingdom of God. In the first relation he accepted what existed - obeyed laws, hearkened to rulers, and never sought in any way to incite riots, rebellions and revolutions, though he was frequently accused, and sometimes punished for doing just these things. As far as politics were concerned, he was a conservative, He knew no weapon for overthrowing governments beyond the Gospel of Love, and no method of revolutionizing them save the quiet, patient method of leaven working in the whole lump.<sup>1</sup>

It is very evident that no teaching of Paul can be separated from the Christian mission to which he had dedicated his life. The state, as all other groups in society, was viewed in its relationship to the Kingdom of God. "Our citizenship is in heaven"<sup>2</sup> was not a theoretical, far-away idea of Paul's, for he lived in constant anticipation of the day when he might claim that citizenship. "Ye are fellow-citizens with the saints and of the household of God"<sup>3</sup> was his recorded

-----  
1. Holmes, Arthur, The Mind of St. Paul, pp.97-99.

2. Phil. 2:20.

3. Eph. 2:19.



assurance to his people. But this belief did not keep him from the recognition of the need and value of the earthly state.

Paul's direct references to the state and the relation of the Christian to earthly governmental powers were few, but emphatic. He did not enter into a discussion of the details of the functions of the state nor attempt to give an elaborate treatise on the duties of citizens. He taught in a few sentences principles of far-reaching application. The sum of his teaching is much like that of Jesus: "Render unto Caesar the things that are Caesar's and unto God the things that are God."<sup>1</sup>

To Paul, the state was ordained of God. "There is no power but of God....The powers that be are ordained of God."<sup>2</sup> The state was divine, for God gave all the

#### THE NATURE OF THE STATE

authority which it possessed. One who resisted the power of the state resisted not the power of man alone, but the very power of God. Men who withstood God would be punished.

The divine organism known as the state had certain very definite agents. It was presided over by rulers who were a terror to the evil but a protection to the good. Those who lived well received blessing from their beneficent rule. Those who were evil lived in fear of

---

1. Matt. 22:21.

2. Romans 13:1. Col. 1:16; 8:10.



the ruler as "an avenger of wrath to him that doeth evil."<sup>1</sup> Submission to the state was a Christian duty. Taxes should be paid. Fitting honor should be paid to the men who merited honor because of their high position in the state.

Paul made no protest against the evils in the state of which he must have been cognizant. His own experience was favorable to Rome, and upon this he based his convictions and teaching. When persecution came at the hands of Rome in later days and the good with the evil were caused to suffer from the whims of rulers in power, Christians were compelled to revise their opinion of the nature of the state. Paul would have been the first to shift his position if he came to see in the political government a force which was harmful to his beloved faith. He laid down in his message to the Romans the type of state which demanded man's absolute allegiance - the state which was a blessing to the good but a terror to the unrighteous.

Further recognition of the "divine right of kings" appeared in Paul's command to Timothy to "pray for kings and all that are in high places."<sup>2</sup>

Paul took up with the Corinthians the matter of carrying their disputes to civil courts.<sup>3</sup> The people

1. Romans 13:4

2. I Timothy 2:2.

3. I Cor. 6:4-7.



were influenced by the Greek contentious spirit and their fondness for litigation. Paul believed that

TEACHING REGARDING COURTS

Christians should be able to solve their disagreements

without resorting to heathen courts. Again a local situation demanded a practical remedy, and Paul's advice to "go before the saints" to settle matters amicably could hardly be construed as a denunciation of organized justice as practiced in these times. Paul was zealous as always for the reputation of the faith, and his counsel to settle differences of opinion in the spirit of Jesus is a teaching of permanent value and application.

The teaching of Romans would imply that it was the duty of citizens to submit to the court of the land in criminal cases and to respect the power of such a course of justice.<sup>1</sup> "Be of the same mind,"<sup>2</sup> said Paul. This was the ultimate way to end the unseemly quarreling among Christians.

Paul's doctrine of freedom was not in opposition to his command to recognize, honor, and obey the civil authority, nor did it negate his teachings regarding

FREEDOM AND CITIZENSHIP

other relationships of citizens in the community.<sup>3</sup> The freedom of the individual was the gift of Christianity

1. Romans 13.  
3. Gal. 5:1-15.

2. Romans 12:16.



and it lifted him above the ceremonial to the law of Christ. Personal freedom became both a privilege and a responsibility, and in the latter sense there were social demands according to the interpretation and example of Paul.<sup>1</sup> "Though I was free from all men, I brought myself under bondage to all that I might gain more,"<sup>2</sup> he declared.

If it became necessary to sacrifice personal desires for the larger good of all in the home, the community, or the state, Paul's teaching pointed the way to that sacrifice. He was a patriot who saw the need of stable government for the good of all, but the freedom which he prized and preached was not at variance with the welfare of the larger social order but rather contributed to its growth.

There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male or female, for ye are all one in Christ Jesus.<sup>3</sup>

Paul's social philosophy led to a conception of a Christian social order that was to be world-wide.

This loftier humanity to which we attain through Christ does not abolish distinctions but, rather, enables us to rise above them. The effect of Christianity has been to undermine the distinctions and work toward their abolition. Its method is not to overturn the constitution of society but to leaven humanity with this new spirit so that society changes itself. Paul saw Christianity drawing together into one

1. I Cor. 2:8,9.  
3. Gal. 3:28.

2. I Cor. 9:19.



fellowship all sorts and conditions of men. In Christ Jesus all racial differences and class prejudices dropped out of view. Men found something in common with Christ....a single, higher level of personality.<sup>1</sup>

Paul taught of "one Father of all, who is over all and through all and in all."<sup>2</sup> He pictured an ideal social order.<sup>3</sup>

A CHRISTIAN SOCIAL WORLD ORDER  
THE SUPREME GOAL

There every citizen had his place, for it was a "body fitly framed and knit together...through which every joint supplieth, according to the working in due measure of each several part, making the increase of the body until the building up of itself in love."<sup>4</sup>

Barry states the following opinion of Paul's world spirit:

Christianity can have no meaning for the post war generation unless it can show itself effective as the controlling spirit of a world-state, and the basis of an enduring generation. It must be the soul of the new League of Nations. For Paul, the Christian church is the real League of Nations. The secret of its success is just this: that it recognizes that human fellowship can never be rooted in two dimensions. It has to be grounded in the Eternal.<sup>5</sup>

Paul sensed the eternal truth that only in Christ can men be brought together. In the passage quoted,<sup>6</sup> he was not presenting the merging of personalities or the abolition of slavery or a brief for women's

-----

1. Dow, John, Article on "Galatians," Abingdon Commentary, p. 1215.
2. Eph. 4:4-7
3. Col. 3:11-15. 4. Eph. 4:11-16.
5. Barry, F.R. St Paul and Social Psychology, p.30.
6. Gal. 3:28.



rights, but he saw a true unity where distinctions were not evident and did not matter. The Stoic attempted to erase the line between Greek and barbarian by a recognition of natural brotherhood. Paul taught a way by which this ideal could be achieved: "ye are all one in Christ." When men accept His manner of life, distinctions disappear. Race prejudice vanishes.<sup>1</sup> World peace becomes a possibility. World brotherhood is a fact when men of the world recognize and serve and love a common Lord and Father. Paul gave an inspiring glimpse of the world under one universal faith: a faith which made vital ethical and social demands upon its believers.

Ephesians 2:11-22 has been called the "Magna Charta of the Idea of Christian Internationalism and Progress" in Paul's writings, for

a divine millennium of which we today can  
scarcely see the first glint of dawn  
slowly breaking out of the gloomy con-  
fusion of mankind's awful night<sup>2</sup>

was glimpsed there. The Apostle of the first century did not see all that the modern student of world affairs reads into this Christian internationalism, but he saw the first step, and proclaimed principles which the world has been slow to accept and follow, but principles which must dominate any effort to build a Christian world. "So we who are many are one body in Christ and

---

1. Romans 2:11,22,29.

2. Deissman, Adolph, St Paul A Social Study, p.209.



severally members one of another."<sup>1</sup> Unity of spirit and action is essential. Paul taught that Christianity furnished that needed bond of unity. The dream of the Stoic was of world brotherhood and the philosopher's dream had become the Christian's working principle and guiding purpose. The desire of the Pharisee was for the perfect life, and the Christian discovered the inner spirit which led to the desired perfection much more effectively than adherence to the letter of the law. Paul brought a message of hope to men who were seeking eagerly for a dependable religious faith. To men anticipating a new and blessed age, he came to suggest the way to many of their dreams. He met practical situations with social teachings of eternal significance. He proclaimed his favorite virtue of love as the pathway to individual achievement of character, and to harmony and happiness in all groups, from the family to the world order.<sup>2</sup> The life of the individual in the home, the neighborhood, the state and the world was the secret of social welfare. The acceptance of Jesus Christ as Saviour and Guide was essential if that individual man or woman was to find the satisfaction for his own personal longings and the way of life which prepared him for association with others.

---

1. Romans 12:5.

2. I Cor. 13:1-13. Romans 13:8-9. Gal. 5:14. Col. 3:14. I Thess. 4:9. II Thess. 1:3.



### CHAPTER THREE

## THE APOSTLE PAUL'S SOCIAL PHILOSOPHY



A resume of the content of the teachings of the Apostle Paul, interpreted with an understanding of the background of his life and an appreciation of his first century spirit, reveals that he knew the problems of society in the complicated and discontented world of his day, and that many of his messages were motivated by some social conflict in the life of his converts. These teachings also reveal the view which the Apostle to the Gentiles had of life and the basic principles upon which he based his ministry.

The teachings of Paul which had social implication have been presented in this thesis. They have been selected from his epistles and grouped for convenience in study in a way in which he never assembled them. Paul's utterances were strikingly unlike scientific systems of ethics which seek to regulate human conduct by an equitable adjustment of the rights and duties existing between men and by an application of the principles underlying these rights and duties to the various spheres of social life, such as relationships between individuals in the family, the neighborhood, the state, and the world. One authority says:

It is not a true system of social ethics which Paul has left us. Nowhere did he face the question as to the moral signif-



1 icense of these communities and their rights organization. For him the only question is this: 'How can his church of God, the body of Christ, be preserved from party strife and schism, from revolution and anarchy.' He is guided in his inquiry by an immediate ethical feeling for the value of the 'natural' human groups, husband and wife, the family, society, and the State, but he does not examine them as a moral philosopher. It is not after all a system of social ethics in the proper sense of the word that Paul has left us.<sup>1</sup>

Paul was not a vague philosopher, speculating in the realm of thought to find an answer to the questions of the universe, but detached from the practical aspects of that universe. He was a religious thinker and a man of action who was moved by his religious conviction to give courageous service and frank teaching in terms of truth as he saw it. His teachings were for immediate situations in life, and were fragmentary, for they were imparted on hurried visits or written in infrequent letters which did not give opportunity for consecutive and developed thought. He has been charged with inconsistency because of the lack of unity in the counsel of his gospel. One is led to the conviction, however, that Paul's important teachings were free from any quality which weakened them and that his thought was dominated by a direct, unqualified desire to contribute to the building of life on a high ethical and social

-----

1. Weinel, H. St. Paul, the Man and his Work, p.330.



plane. The following conclusions regarding Paul's view of life are made with the clear recognition of the fact that authorities differ regarding his philosophical outlook, as they differ in the extent to which Greek thought influenced his mind, and that this teacher did not consciously, as far as records show, seek to present a systematic code of social principles for his own day or for any other age. This was simply not his purpose, although the ultimate secret of such a social code may be discovered in his precepts.

It must also be understood that, from a modern point of view, Paul's philosophy of life was conditioned by the attitudes toward society which were current in his time.

The social order which Paul knew was looked upon as static, and all changes were pronounced inexpedient. The constant expectation of the Parousia

LIMITATIONS EVIDENT IN PAUL'S  
VIEWS

gave all of life a  
tentativeness which  
affected the Apos-

tle's valuation of institutions and relationships. He looked upon this temporary age as inherently evil, and believed that social improvement was destined to come ultimately through dissolution of the world order, rather than through revolution of social customs. The



desired end was to be achieved through the miraculous intervention of Jehovah's power, and according to the fixed time and plan of His providence. There was a fatalistic note in his whole view which seemed to indicate a belief that the supernatural powers were in control, that society under their guidance was moving toward a cataclysmic end, and that man's part in it all was to live so that he would be perfectly ready for that day, when the Lord would come, and equipped for citizenship in the glorious age to ensue. The death of Jesus had mortally wounded the powers of evil, but it was necessary that they should manifest their power with terrifying results before the dreams of the righteous could be realized.

Society was in such a period of transition at this time, and within the social order, Paul saw a limited group, the church, to which he imparted his teachings for social conduct. They must live up to a standard which would give the Christian faith regard in the opinions of all men. They must prepare for heavenly citizenship by righteous life on earth. Paul did not countenance religious orgies as the path to future happiness. He approved sane, Christ-like lives, dominated by the spirit of love for God and neighbor. The remarkable feature of his teaching is that, in spite of



a limited view of the world and a special interest in the welfare of a single institution in society and its members, Paul enunciated principles which were eternal in their significance and more far-reaching than he could dream in their application.

Paul's theory of the nature of mankind was in harmony with Greek psychology which taught that the nature of human beings was dualistic. The soul was housed by the body. The flesh and the spirit, representing good and evil, were in constant conflict. The body was nat-

#### PAUL'S IDEA OF MAN

urally evil, and the conquering power over the flesh was the spiritual life. Man was required to guard his fleshly lusts and to keep the body a fit place for the habitation of the soul. Paul's views colored the thought of the church, which placed a ban on all that brought pleasure in life as sinful, and made the expression of physical instincts low and base, rather than as interpreting them as God-given desires with a spiritual as well as a physical nature. Later centuries emphasized the warnings against the vices catalogued in Paul's epistles but failed to give a positive program of life for attaining the higher virtues which he urged constantly.

Paul's view of life recognized the sanctity



of human personality. Man owed his life to God, and in return he was commanded to regard his body as a temple of the Holy Spirit<sup>1</sup> and to live a life wholly acceptable unto the Lord. Every individual had great worth in the sight of God, and in contributing to the building of the social order. Paul placed upon individual citizens the responsibility for the welfare of society. He would have agreed with the statement of one scholar:

No bolder hope was ever cherished by man than that of the possibility of raising every individual to such a height that he shall become a moral law unto himself.<sup>2</sup>

Paul saw every individual in this light, for his thought placed love above law, and gave to every man the opportunity to live on this high plane through his acceptance of Jesus Christ as his Saviour and Helper. Arthur Holmes says:

The eternal glory of St. Paul is his faith in mankind as well as his faith in God. He believed the Almighty had endowed man with enough freedom to become a willing coworker with the Creator in finishing an unfinished world made up of saved souls on their way to perfection. God was a potter, men were clay; but even clay possesses a nature of its own, which the artist must respect. (Romans 14:14-18, xix 23).<sup>3</sup>

Paul saw more than the individual, for he saw also man in his setting in society. Dr. Bartlett stresses this:

---

1. I Cor. 6:19-20.
2. Alexander, A.B.D. The Ethics of Paul, p.125.
3. Bartlett, J.V. "The Life and Work of Paul," Abingdon Commentary, p.935.



While intensely individual in expression as befitted this apostle of personality in contrast to law, his gospel was, in fact, nobly universal and corporate in its range, a message of fellowship in love.<sup>1</sup>

He introduced a new element into ethics, the religious transformation of the whole man, and in this element was found the dynamic force which pagan philosophies missed. Paul had a power "created afresh by every single man for his own heart,"<sup>2</sup> and in this power which came through Christ Jesus, man found redemption and society was renewed. This religious transformation wiped out all distinctions of race and nationality and social rank. There was no distinction in the sight of God when men declared their allegiance to Christ. The Christian man could not live apart from society, and in that social order he had duties which were unavoidable. Paul was moved by an individualism which gave to each man his respect for personal worth, and by the cosmopolitan spirit of the age, which linked all mankind together in a brotherhood rooted in love for God and each other.

The heart of Paul's philosophy of life was his belief in Jesus Christ and ardent love for him. When

A CHRIST-CENTERED VIEW OF LIFE

thought is centered

about the social order,

the predominant trend in Paul's teachings is the anti-

-----  
1. Holmes, A. The Mind of St. Paul, p.254.

2. Weinel, H. St. Paul, the Man and his Work, p.327.



cipated effect on all existing institutions of the return of Christ. When his thought concerning the life of man is studied, it is discovered that he sees man a new creature in Jesus Christ and all his counsel is given in the light of that glorious fact. All men are Christians or potential Christians in Paul's sight. He had not social philosophy divorced from his religious faith and insight. His life-absorbing passion was born in a vision on the road to Damascus, and deepened and clarified for expression in the quiet years of meditation in Arabia in the period following his conversion to Christianity. Early experiences determined his world view to a large extent, but his Pharisaic attitude, his apocalyptic views, the influence of Greek philosophy, and every other trend of his early thinking was blended into his Christian view and contributed to his Christian philosophy. Christianity was the driving power of his life. Other views might shift, but his loyalty to the demands of a life absorbed in the spirit of Jesus Christ was central in his life and thought and inchangeable. "For me to live is Christ."<sup>1</sup> "Forgetting what is behind me, but straining every nerve toward that which lies ahead, I am ever pressing on toward the goal, for the prize of God's heavenward call in Christ Jesus."<sup>2</sup> What more could he say? Every act of the individual and every social

---

1. Phil. 1:4.

2. Phil. 3:14. (Centenary Translation, Helen Barrett Montgomery)



custom had to meet the acid test of its contribution to the cause of Christianity, and had to be measured in terms of the Christ-ideal. Paul believed that:

The love of Christ is the power for good which the individual possesses and the power for good which permeates the whole organization of Christendom.<sup>1</sup>

Life had supreme worth for Paul because God was in control. Life was filled with meaning and challenge by the message of death and resurrection of Jesus Christ, and the power which this divine gift of his love created in the world for men.

Paul was more than a theologian. He had no esteem for religion or theology which did not translate **THE REAL PAUL** itself in terms of character and conduct. Dr. Van Dyke says that

Paul was a man, who:

Touched the whole circle of human interests, a man of thought and feeling and action, a philosopher, a poet, a workman, an organizer, citizen of the world. This was the man who was chosen to receive the vital impression of that personal Christ who is the express image of God and the eternal pattern of humanity, the only Saviour of the world.<sup>2</sup>

Paul was more than an opportunist, a religionist seeking for advantage for his faith in the first century:

It is not too much to say that many of the great political and social questions which are so full of significance for modern times

---

1. Deissman, Adolf, A Social and Religious Study, Pp. 207-208.  
 2. "The Many-Sided Paul," Outlook, March 18, 1899, p. 646.



though not directly referred to by Paul are to be solved only in the light and by the application of the great and broad principles of equality and justice, of Christian charity and forbearance, of brotherhood and unity which he lays down. It is impossible to interpret the splendid ideal which the apostle holds up before the gaze of the Ephesian church in any limited or local sense.<sup>1</sup>

Who then was the real Paul? Dr. Peabody finds him in his social teachings:

When one turns from the complexity of Paul's theology and the mysticism of his religion and approaches his ethical teaching, it is as if one were emerging from a tangled and bewildering forest into a sunny clearing on a well-marked road. The instructions and the exhortations with which Paul concludes each of his letters are so spontaneous, specific and practical, that they seem to proceed from quite another Paul than the philosophical visionary teacher; or rather to exhibit the real Paul extricating himself from his entangled speculations, and rejoicing in plain language and obvious truths.<sup>2</sup>

The signs of Paul's "well-marked road" to Christian living pointed the way to the attainment of a lofty social ideal on the part of individuals - an ideal which could be attained through the power of Christ, in every natural social group. The heart of his Christian life and the reason for his social program was never better expressed than in his own words. "That in all things he might have the preeminence."<sup>3</sup> This was the soul of his philosophy.

---

1. Alexander, A.B.D. The Ethics of Paul, p.113.

2. Peabody, F.G. The Apostle Paul and the Modern World, p.228.

3. Col. 1:18.



One authority has found in Paul's major emphasis three words, with three great ideas which sum up his attitude toward life, from a social and ethical viewpoint. These words are: holiness, Christlikeness, and brotherhood.<sup>1</sup> The first word expressed his ideal if man's relationship to God, the Father. "Holiness" prepared man for his place in society, according to Paul's teaching, as well as for intimate communion with his God. No citizen could reach the standard which Paul set unless his life was built upon holiness. No effort was too great to attain its heights. By the second word, "Christlikeness," Paul presented his conception of the perfect man. Christlikeness was the evidence of the earnest desire of man's heart to grow in the Master's spirit and character. Paul's remedy for the ills of society was the Christ-like man. "Brotherhood" implied the desirable relationship of each man to every other human being. It included his attitudes towards members of the family, citizens in the neighborhood, men of every nation and race and social class in the state and world. The individual was perfected in this larger relationship of brotherhood.

Holiness, Christ-likeness, brotherhood - these words seem to sum up best his philosophy as it was evidenced in his social teachings. Paul knew God and that

---

1. Alexander, A.B.D., The Ethics of Paul, pp.49ff.



knowledge dominated every thought and purpose of his life and gave religious significance to all situations. Paul knew Jesus, and his ministry was Christ-centered to the highest degree. His main issue was not Christology, but Christlikeness for himself and all men. Every act of the day became an act for Christ or against Him. And, in Paul's view, no man could truly know God and Jesus Christ, without sharing the passion for human Christian brotherhood on earth. The view of life which these three words epitomized gave Paul power to conquer almost insurmountable difficulties. It gave him a powerful message for every situation which confronted him in ancient society. It transferred, through his ministry, a power to other men who carried on the work and extended the influence of the Christian church. Paul's view of life had a social significance which has given power and purpose for many Christian movements. He gave a message of holiness, and Christlikeness, and brotherhood to the Christian world.



Blunden, A. E. D. *In the Fields of War*. Glencoe: Doubleday, Page and Co., 1920.

Brown, Robert W. *Book and Book Collecting*. Oxford: Clarendon Press, 1920.

Bunting, Robert L. *The Development of the Novel*. New Haven: Yale University Press, 1920. 1921.

Cochrane, Ernest G. *My Autobiography and the Life of my Brother*. New York: Columbia University of College Press, 1920.

Cochran, William and Pauline. *From Our Roots*. New York: Doubleday, Page, 1920.

Cook, Bradley. *Books for Boys: The Bibliophile and the Collector*. New York: Doubleday, Page and Co., 1920.

Cowley, W. E., and Cowley, Walter. *Early and Little and Spilling*. New York: Doubleday, Page and Co., 1920.

## BIBLIOGRAPHY

Dalrymple, Adelie. *From a Study in Social and Religious History*. New York: Doubleday, Page and Co., 1920.

Dalrymple, Adelie. *Light from the English Hills*. New York: Doubleday, Page and Co., 1920.

Dall, Samuel. *Young Society: How Boys Do Things in Town*. London: Marshall, Son and Co., 1920.

Dodd, G. Herbert. *The Anatomy of Books*. London: Hutchinson's Types, 1920.

Dowdy, Richard H. and Cutler, Ethel. *A Life of the Bard*. New York: Association Press, 1920.

Ellsworth, Charles A. *Book Collecting and Books: Some Problems*. New York: The New York Book Co., 1920.

Erdoes, Charles R. *The Received Definition of Books*. Philadelphia: Felsenthal Publishing Co., 1920.

Foxwell, Henry G. *The History and Literature of the Book*. London: New York: Methuen Co., 1920.



Alexander, A.B.D.: The Ethics of Paul, Glasgow: James Maclehose and Sons, 1910.

Barry, R.R.: St. Paul and Social Psychology, Oxford: University Press, 1923.

Booth, Henry K.: The Background of the Bible, New York: Scribners Sons, 1928. Ch.13.

Burton, Ernest De W.: A Handbook of the Life of the Apostle Paul, Chicago: University of Chicago Press, 1913.

Coghlan, Philip: Bt. Paul, His Life, Works and Spirit, New York: Benziger Brothers, 1919. Ch.1.

Cone, Orelle: Paul, the Man, the Missionary, and the Teacher, New York: MacMillan Co., 1898, ch.8,15.

Conybeare, W.J., and Howson, J.S.: The Life and Epistles of St. Paul, New York: Randolph and Co., 1875. "Pharisees," pp.27ff; "Stoics," pp. 283 ff.

Deissman, Adolf: Paul, A Study in Social and Religious History, New York: Doran & Co., 1926.

Deissman, Adolf: Light from the Ancient East, New York: Doran & Co., 1927. ch. 4,

Dill, Samuel: Roman Society from Nero to Marcus Arelius, London: Macmillan & Co., 1911, ch.1,3.

Dodd, C. Harold: The Meaning of Paul for Today, London: Swarthmore Press, Ltd., 1922.

Edwards, Richard H. and Cutler, Ethel: A Life at Its Best, New York: Association Press, 1915. Ch.1.

Ellwood, Charles A.: Sociology and Modern Social Problems, New York: American Book Co., 1910. Ch.1.

Erdman, Charles R.: The Pastoral Epistles of Paul, Philadelphia: Westminster Press, 1923.

Fowler, Henry T.: The History and Literature of the New Testament, New York: MacMillan Co., 1925. Ch. 1,3.



Gardner, Percy: Religious Experience of St. Paul, New York: Putnam's Sons, 1911. Preface, Ch.6,7.

Gibson, George M.: A History of New Testament Times, Nashville: Cokesbury Press, 1926. Ch.1-4,9,10.

Gilbert, George H.: The Student's Life of Paul, New York: MacMillan Co., 1907. Ch.1.

Glover, T.R.: Paul of Tarsus, New York, Doran & Co., 1925. Ch. 1,7,10.

Griffith, Gwilym O.: St. Paul's Life of Christ, New York: Doran & Co., 1925. Ch.1.

Hastings, James: Dictionary of the Apostolic Church, New York: Scribners Sons, 1916. Article "Ethics," Vol. I, pp.370-372.

Hastings, James: Dictionary of the Bible, New York: Scribners' Sons, 1898. Article, "Ethics," pp.777-778.

Holmes, Arthur: The Mind of St. Paul, New York: MacMillan Co., 1929.

Jefferson, Charles E.: The Character of Paul, New York: MacMillan Co., 1923. Ch.1.

Kent, Charles F.: The Social Teachings of the Prophets and Jesus, New York: Scribners' Sons, 1923. Ch. 24,25,26.

Lock, Walter: St. Paul, The Master Builder, London: Methuen & Co., Ltd., 1910. Ch. 3,4.

Lowstuter, William J.: Paul, Campaigner For Christ, New York: Methodist Book Concern, 1915. Ch.1,2.

Macartney, Clarence E.: Paul, The Man, His Life, and His Message and His Ministry, New York: Revell Co., 1928.

Machen, J Gresham: The Origin of Paul's Religion, New York: Macmillan Co., 1928. Ch. 2,3,5,6.

Matheson, George: Spiritual Development of St. Paul, New York: Randolph & Co., 1891. Ch. 10-13.

McGiffert, Arthur C.: A History of Christianity in the Apostolic Age, New York: Scribners' Sons, 1912. Ch. 1-4.



Meyer, F.B.: Paul, A Servant of Jesus Christ, New York: Revell Co., 1897. Ch.1.

Morgan, W.: The Religion and Theology of Paul, Edinburgh: Clark, 1917. Ch. 1,2,5.

Moore, George F.: The History of Religions, New York: Scribners' Sons, 1913. "Later Greek Philosophies," pp.510-540; "Religion of the City of Rome," pp. 561-565.

Murray, Gilbert: Four States of Greek Religion, New York: Columbia University Press, 1912. pp.103-157.

Peabody, Francis G.: The Apostle Paul and the Modern World, New York, MacMillan Co., 1923. Ch. 2,6.

Peake, Arthur S.: Commentary on the Bible, New York: Thomas Nelson & Sons, 1919. pp.636-644; 645-651; 609-610.

Rall, Harris F.: New Testament History, A Study of the Beginnings of Christianity, New York: Abingdon Press, 1914.

Ramsay, William M.: The Cities of St. Paul, London: Hodder and Stoughton, 1917. Parts i and ii.

Ramsay, William.: The Church in the Roman Empire, New York: Putnam's Sons, 1893. Ch.11.

Ramsay, William M.: Pictures of the Apostolic Church; Its Life and Thoughts, Philadelphia: Sunday School Times, 1910. Ch.1.

Ramsay, Willaim M.: Pauline and Other Studies, London: Hodder and Stoughton, 1906.

Renan, Ernest: St. Paul, New York: G.W.C. & C., 1869.

Rauschenbush, Walter: Christianity and the Social Crisis, New York: MacMillan Co., 1907. Ch.3.

Robinson, Benjamin W.: The Life of Paul, Chicago: University of Chicago Press, 1928.

Ropes, James H.: The Apostolic Age, New York: Scribners' Sons, 1912. Ch.4.

Sabatier, A.: The Apostle Paul, London: Hodder, Stoughton, Book I.



Slack, S.B.: Early Christianity, Chicago: Open Court Publishing Co., 1908. Ch. 3.

Snowden, James H.: The Making and Meaning of the New Testament, New York: MacMillan Co., 1928. Ch.1.

Squires, Walter A.: Paul, the Traveler and Missionary, Philadelphia: Westminster Press, 1923.

Stalker, James: The Life of St. Paul, New York: Revell Co., 1912. Ch. 1,2.

Strachen, Robert H.: The Individuality of St. Paul, London: Clark & Co., Ltd., 1916. Ch.1.

Sullivan, William L.: From the Gospel to the Creeds, Boston: Beacon Press, 1919.

Thackeray, H. St. John: The Relation of St. Paul to Contemporary Jewish Thought, New York: MacMillan Co., 1900. Ch.5.

Vedder, Henry C.: The Fundamentals of Christianity, New York: MacMillan Co., 1922. pp.132-140.

Weinel, H.: St. Paul, the Man and His Work, New York: Putnam's Sons, 1906. Ch. 22.

Wells, H.G.: The Outline of History, New York: MacMillan Co., 1921. ch.22, pp.291ff.



Magazine Articles and Commentaries.

Carre, Henry Beach: "The Ethical Significance of Paul's Doctrine of the Spirit," Biblical World, Vol. 48, No. 4, October, 1916.

Carre, Henry Beach: "The Adaptability of the Ethical Teaching of Paul to Our Times," Biblical World, Vol. 48, No. 6, December, 1916.

Macintosh, Douglas C.: "The Pragmatic Element in Paul's Teaching," American Journal of Theology, Vol. 14, No. 3, July, 1910.

Abingdon Commentary, Commentary on verses giving social teachings in the Epistles and the Acts of the Apostles; New York: Abingdon Press, 1929. pp. 839-852; 931-943.

International Critical Commentary Series:

Abbott, T. Kingsmill: Ephesians, New York: Scribners, 1905.

Abbott, T. Kingsmill: Colossians, New York: Scribners, 1905.

Burton, Ernest D.: Galatians, New York: Scribners, 1920.

Frames, James E.: I and II Thessalonians, New York: Scribners, 1912.

Lock, Walter: The Pastoral Epistles, New York: Scribners, 1924.

Plummer, Alfred: II Corinthians, New York: Scribners, 1915.

Robertson, et al: I Corinthians, New York: Scribners, 1911.

Sanday and Headlam: Romans, New York: Scribners, 1905.

Vincent, Marvin R.: Philippians, New York: Scribners, 1897.

New Testament: American Standard Edition, Thomas Nelson & Sons, New York: 1901. Acts. Epistles of Paul.



BOSTON UNIVERSITY



1 1719 02572 8447

